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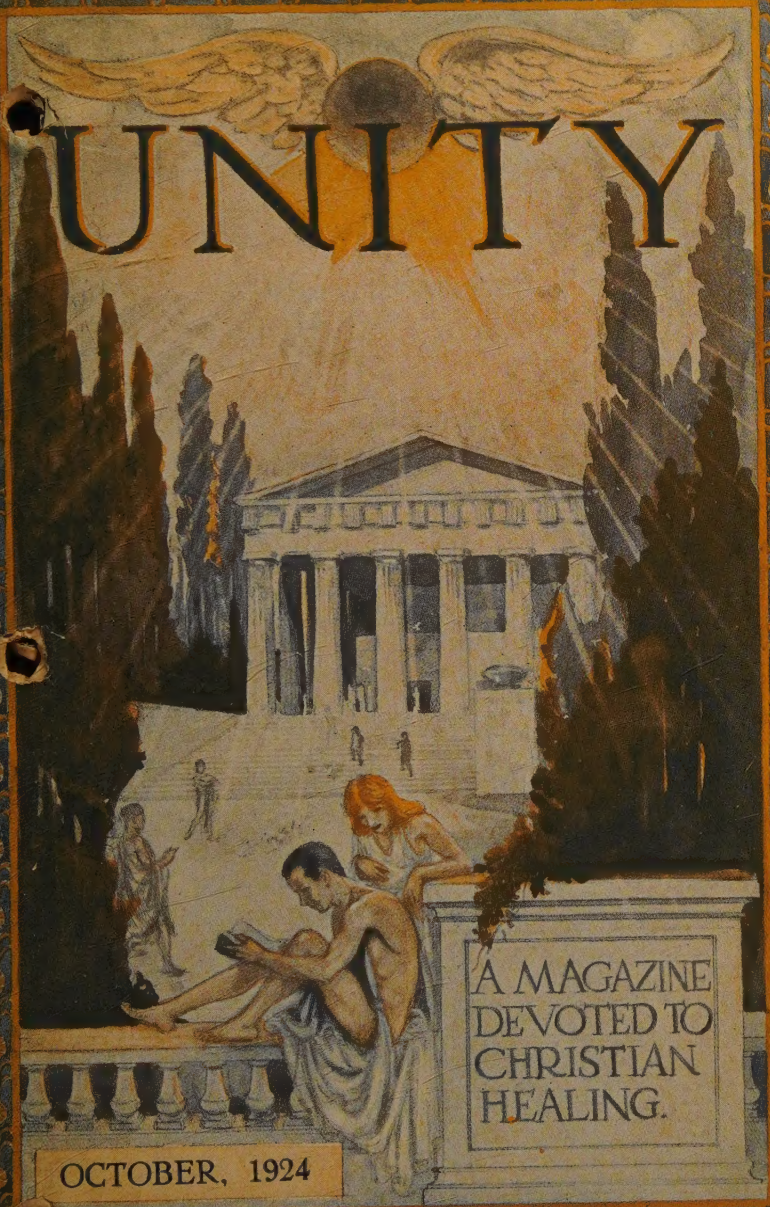
UNITY



A MAGAZINE DEVOTED TO CHRISTIAN HEALING.

OCTOBER, 1924

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write, telephone, or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

LET THERE BE LIGHT

Thou who didst come to bring,
On thy redeeming wing,
  Healing and sight,
Health to the sick in mind,
Sight to the inly blind—
Oh! now to all mankind,
  Let there be light!

—*John Marriott.*

THE UNCHURCHED RELIGION

CHARLES FILLMORE

THE following extract appeared in the Philadelphia Public Ledger of April 25, 1924:

A new religion is having an astounding growth in our day, and no less astonishing is the silent, unnoticed, almost unsuspected spread of it. I say it is a silent, unnoticed growth because it is not a main thoroughfare promotion. Not in the conventional newspaper and magazine press, but in a small pamphlet propaganda of its own is its course to be traced.

This pamphlet propaganda is attaining to enormous proportions—into the millions of copies of brochures, booklets, small magazines, circulars, letters, and so on. In comfortable, conventional fashion we denominate this new output the religion of freak, fad, and vagary. It has two main developments which may be called its religious and secular phases. The secular phase sounds the prosperity note. The religious runs to health and cures.

In its secular form the new religion has projected itself into public notice by means of advertisements in the popular magazines which are often written with great vigor and power. The new psychologies exploited by this energetic salesmanship have evolved the new creed of "pep" and "punch." And these are all rooted in the new philosophies of the will. Very Nietzschean is the new religion, possibly without knowing it.

Some time ago I wrote that the Christian church might swell its membership and increase its popularity by promising to all who would come an increase of wages, the cure of all their ills and woes, and the prosperity of all their business and undertakings. Well, that is exactly what the new religion is offering.

I have before me a collection of the literature of the new religion which I have been assembling for some time past. Some of it comes out of the church, but very little. Of course, there is one new church organization which is making great strides all over the country whose fundamental profession is its belief in both health and prosperity, but I am not now referring to that.

All of the literature I refer to offers prosperity through will and faith and promises the cure of all sorts of troubles.

At random I pick up such items as these: "The healing of our baby cousin who was suffering from spinal meningitis." "I had no interest in life and was in the depths of despondency; now my health is splendid." "I wrote you for prayers for the healing of broken veins in my left leg. The broken veins stopped spreading almost immediately." "You cured me overnight of a cold in my chest and terrible pains in my back."

And so runs this new brand of testifying faith—not one letter here and another there, but all kinds, from everywhere, and one group of magazines issued from one printing house brimming over with the faith claims an aggregate yearly circulation of 10,000,000.

It is further astonishing to find in the midst of so much of this so-called religious freak, fad, and vagary the reversion to the very oldest and most preorthodox states of spiritual consciousness. In other words the new religion is making no bones of going direct to God and asking for anything that is wanted, from a raise of salary, a new bedroom on the summer cabin, or a buyer for a lot, to the removal of a tumor and all the way down the line of all the ills that flesh is heir to.

My eye wanders over the mass of this reading tumbled around my desk and wherever it lights picks up sentences illustrating that statement. For example, from Binghamton, N. Y.: "Oh, the joy of living when there is so much good in everybody and everything. Through you the Christ teaching is showing me the way. God is blessing me abundantly and I am able to get whatever I desire. I know God to be my supply and support."

Meanwhile, so far as I can discover, all this new religion is unchurched and makes but small effort toward organization except through its varied printed propaganda.

This clipping was sent to us, evidently, by one of Unity's readers. Across the top of the article, written in lead pencil were the words: "Do people have to pay for prayers?" In answer to this question we say:

So far as Unity is concerned people do not have to pay for prayers, unless the spirit moves them to do so. Our compensation is based on freewill offerings. No one is ever asked or solicited to give anything in return for our interpretation of the spiritual forces latent in every

individual, the forces which, through our instruction, are being quickened in people everywhere. We teach that Christianity is based upon laws that can be used by all people who will give them attention. Prayer covers a multitude of mental and spiritual activities. We interpret prayer to be a spiritual science which is set into action through faith and understanding. If people follow Jesus' instruction, " . . . when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee," their prayers are always answered.

People send us money for this instruction because they find that Christianity is practical and that it can be applied in all the affairs of life. Jesus taught: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." God is Spirit, and as Spirit is the unseen and invisible force out of which all forms come, we can see no reason why we should not appeal to Spirit to regulate our finances, our bodily conditions, our religion, our government—in fact, all our affairs. We are teaching the people that God is the only source of good things.

Mr. Towne, the author of the foregoing article from the Public Ledger, evidently has been reading Unity literature, as nearly all of his quotations are from Unity magazine. His reference to "one group of magazines issued from one printing house brimming over with the faith claims an aggregate yearly circulation of 10,000,000 copies," evidently refers to the Unity publications. He lightly designates what he calls "the new unchurched religion" as "freak, fad, and vagary," but he also says: "It is further astonishing to find in the midst of so much of this so-called religious freak, fad, and vagary the reversion to the very oldest and most pre-orthodox states of spiritual consciousness. In other words the new religion is making no bones of going

direct to God and asking for anything that is wanted."

As we understand it, the teachings of Jesus cover every human need. "And whatsoever ye shall ask in my name, that will I do." Christianity is the most practical religion in the world. In order to set up the kingdom of God in the earth—which is the mission of Christianity—the followers of Jesus may apply their doctrine in all the affairs of life, from the least to the greatest. Jesus did not teach that after death we should fly away to a heaven in the skies where we would be rewarded for our good deeds; in fact, Jesus did not locate heaven as a place anywhere outside of man. "The kingdom of God is within you."

We rejoice that the secular press is beginning to take notice of the "unchurched religion." When the church eliminates its after-death promises and gives instead rewards for right deeds here and now, it will no longer be open to the ridicule of unbelievers. The church needs to emphasize the plain teaching of the New Testament—that the Spirit of truth is here, and that Jesus Christ, coöperating with Spirit, is at work in the world today. "Lo, I am with you always." "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

ARE YOU CHANGING YOUR ADDRESS

During the last eight months we have changed our system of handling subscriptions, in order to serve our subscribers more efficiently and promptly. This change has necessitated extra precaution on your part. In case you desire a change of address on our records, we ask that you be very careful to mention each of the publications to which you are a subscriber. If you fail to mention any one of the periodicals which you receive, the address will not be changed for that periodical. We should have your change of address as early as possible, as it takes several weeks to make the change.

THE MYSTIC WORD AMEN

META RAUTERBERG

And all the people shall say, Amen.

PROBABLY not one person in thousands realizes what he is saying when he utters the word, Amen. To ears deadened by familiarity and to lips glib with unconscious profanity, this great word means little more than a punctuation mark to indicate the end of a prayer. Persons who look deeply into the meaning of words realize that Amen means "So be it," and in their earnest endeavor to emphasize that understanding they not infrequently discard the mighty word and substitute this imperfect definition. But there are deeper riches and a wealth of meaning in this word of unknown antiquity.

Amen is accounted by many philologists to be the oldest word in our possession. It is generally supposed to be a Hebrew word meaning "made true, affirmed, made firm, so be it." This definition is correct so far as it goes; but there was a deeper reason why Moses, under inspiration, chose this word to be incorporated into the religious rites of the Israelites and why Jesus Christ announced that it was one of His names.

The oldest known record of the word is in the Egyptian hieroglyphics. The first record of it in the Bible is in Deuteronomy 27:15, where Moses proclaimed that God had commanded that the word be used by the Israelites.

We should recall that Moses had been educated by his royal Egyptian foster mother and initiated into all the learning and the mysteries of Egypt, and that Egypt was the most enlightened country of that day, the repository of the wisdom and the occult knowledge of the world. We are accustomed to think of Egypt as the land of darkness, forgetting or not knowing that it had been foremost in the worship of the one Spirit God. As

Egyptologists delve deeper and deeper into the meaning of the hieroglyphics, they are uncovering the fact that at one time Egypt had a sublime understanding of the God back of all creation. Her priests attained a marvelously deep understanding and enlightenment before their learning became perverted into a study of death, became degraded to the plane of magic, was lost, and the name Egypt became a synonym for darkness.

According to hieroglyphics—which are the priestly records—Amen (or Amon, or Amn) was the name of the highest God of the Egyptians and of even older nations. We know not how far back in the history of the race this word was used to designate the great, unknown, all-infolding God. It has been claimed by mystics that God himself gave this word to man in the days of man's innocency. Egyptologists find it in written language that dates back to 4000 B. C. In Egyptian it appeared as Amn, Amen, Amon,* 4000 B. C. In East Indian it appeared as Aum, Om, 2000 B. C. It is found recorded in Hebrew history as having been used in 1451 B. C. (Chronological Tables of Ussher, 1608 B. C., Hales) R. V. Thus we perceive that our word Amen, that we so thoughtlessly use, is a form of the Egyptian word Amn, and that the Egyptian word Amn corresponds to and antedates by 2,000 years the Indian word Aum (sometimes spelled Om) and by 2,549 years the Hebrew Amn, or Amen, as it is now commonly spelled.

The hieroglyphics tell us that Amen was the sacred name for Power-back-of-all-creation, or manifestation. Amen literally means the Hidden One. As the original purity of the Egyptian concept of God became encrusted and elaborated with a mixed understanding and with negative beliefs, the word lost something of its primal meaning. As we trace the deterioration of the Egyptian priesthood and find the worship of symbols largely superseding the worship of the thing symbolized,

we shrink from recognition of the identity of our amen with their Amen. Yet it should occasion no more repulsion in us than that we should feel a prejudice against the word God because savages of ancient Europe and Asia also used it to designate the strange deity that they worshiped.† We cannot escape the conviction that words that live for countless centuries must have originated in divine inspiration and that they are invested with a persistent, dynamic vitality and power beyond that of the millions of ordinary words that die out and are forgotten. These vital words, though they be crudely interpreted for ages, live and live, while man's understanding and application of them become elevated and purified.

According to Egyptologists, the ancient sacred words were used to express different rates of vibration. When uttered, these words set in motion the vibratory powers to which they were the key. Amen, or Amn, is composed of three vibratory letters—*A*, representing the outgoing breath; *m*, the humming of which represents the manifestation or activity of the breath; and *n*, the return of the breath. The ancient priests knew that within this meaning there lay a deeper meaning—the outgoing breath of God (which is man's soul); its manifestation; and its return to God. Deeper still, they realized that Amen was the very name of God, and when uttered was as a king's signature to a decree. As the breath of man frames that potent word, all the powers of Him whose name it is are unloosed and set in motion about the prayer with which it is connected. Full well they knew, those wise old mystics, that we cannot take the name of the Lord our God in vain.

Such is the word Amen. Whence the Israelites obtained the word is a matter of conjecture. Abraham may have known it, though we possess no record of its use by him. He came from the city of Ur (where at

this moment excavations and explorations are in progress), in Chaldea, which is known to have been much influenced by India, where the word was already being used in sacred writings. It has even been supposed by some that Abraham himself was originally a Brahman priest. The name Abram (A Brahm), meaning "High Father," which he bore until God changed it to Abraham (father of a multitude) is significant but by no means conclusive. While it is quite possible that the Israelites may already have possessed the word through Abraham, yet it is more probable that Moses, the wise man, the mystic, the initiate, carried away from Egypt, the darkening land, this jewel of light. It was God's plan for the development of the Israelites, his chosen people, that they should absorb all that was best of the Egyptian learning, and then, through illumination, lift that learning higher and understand it more perfectly. It has ever been so: One nation perceives and holds the light until its civilization becomes callous and crystallized around the light; then a more quickened people catches up and carries the torch forward, while the old custodian crumbles to oblivion.

In the history of the development of the Hebrew horde from a gang of Egyptian slaves to a nation of psychics and spiritually illumined, the word plays an important part.

We read that when Moses returned from his deep communion with the Lord in the thick cloud on Sinai's summit, he "told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, All the words which Jehovah hath said will we do." We can visualize the hoary Moses with his blazing face, standing upon a rocky eminence at the foot of Sinai, pouring out the law: "And God spake all these words, saying, . . . Thou shalt . . . Thou shalt not . . ." and that great assembly of more than six hundred thousand souls giving back: "All the

words which Jehovah hath spoken will we do." This represented their oath of personal allegiance. But when after long years of preparation they were about to enter the Promised Land, they were required to utter a still higher and more binding oath: "All the people shall answer and say, Amen." On the occasion of the taking of this oath the people were commanded to stand upon Mount Gerizim, the mount of blessing, and upon Mount Ebal, the mount of curses (which mountains clearly typify affirmation and denial), while the Levites reiterated the terms of the covenant.

And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel: This day thou art become the people of Jehovah thy God. Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee this day.

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are passed over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand upon mount Ebal for the Curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. And the Levites shall answer, and say unto all the men of Israel with a loud voice,

Cursed be the man that maketh a graven or molten image, . . . And all the people shall answer and say Amen.

There followed a long list of curses upon many forms of uncleanness, injustice, and unkindness. At the close of each curse, Moses commanded that "All the people shall say, Amen."

In the twenty-eighth chapter follows a long list of the infinite blessings which would, Moses declared, belong to the Israelites as long as they were true to the covenant. That must have been a solemn and thrilling scene, when the Levites, in great volumes of pronouncement, proclaimed the words of God, "Cursed be he that . . ." and "Blessed shalt thou be . . ." "And all the people

shall answer and say, Amen." "Amen," came the answer from that sea of earnest, determined, upturned faces. Amen! It was the human polarity of the covenant. By it was the covenant accepted, affirmed, and set instantly in motion.

Had the Israelites stood silent and unresponsive when their leaders finished speaking, had they begun to feel for their hats and their wraps, to drift homeward in a tepid, uncertain way, do you suppose that the great force of the covenant that was to protect them when they were defenseless; that was to provide for them when they were without visible means of providing for themselves; that was to prosper all that they set their hands to, even to their olive trees and their lambkins—do you suppose that supernal force would have been unlocked and set in operation? No! "All the people shall answer and say, Amen;" a great, glad assent; a strong, determined acceptance; a sign of individual coöperation; a fearless unswerving fiat in the name of the Hidden One, the Power-back-of-all-creation, revealed to man before Egypt was; Amen, so be it. And it was so. Even though the Israelites failed miserably to keep their part of the contract, yet the vibrations of those thundered Amens still continued and again and again caught the Israelites up from their backsliding, into the higher, finer vibration which they themselves had set in motion upon the great day and in the solemn hour in which they had given impetus to God's will.

In a vision, John the Revelator perceived that Amen was also one of the names of Christ. It is his signature: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God;" the Amen, the fulfilled, the made true, the expressed will of God; "Even so, Amen;" "Amen: come, Lord Jesus." It stands as the final word in our Bible, and not by accident, let us be assured. It is the mystic, dynamic word given directly by God to his people, a word which pre-

cipitates immediate expression. It is the greatest of all affirmations. It clinches and vitalizes all other affirmations. It electrifies and sets the universal forces into activity. It announces what always has been and is now. Amen! In the name of the Hidden One, so be it.

Hark back to the use of this great and sacred word in a more complete understanding of its meaning. You will find an added sense of fulfillment in your meditations and your services if, at the close of affirmations, blessings, doxologies, and hymns, the people shall answer with one full ringing voice, "Amen."

It is often complained by the newer sects that "the letter killeth," hence they discard all that is familiar and they seek to find livelier words. While it is quite true that "the letter killeth, but the spirit giveth life," yet it is equally true that we need the letter as a vehicle for the spirit. In the great revulsion of today against empty forms and ritual, we have cast aside much of the deepest meaning and esoteric value of religion, and eventually have substituted weaker vehicles of expression. Our aim should not be to discard the letter, but to understand the spirit which it infolds.

Jesus did not fail to place this word of power at the close of that majestic prayer of a son of God—"Our Father." Reflect that there are but three requests in that prayer—for sustenance, for forgiveness, and for deliverance from temptation. In fact, forgiveness is not even asked for; it is covenanted for. For the rest, the prayer rolls out in mighty announcements of faith, the commands of a God man: Hallowed be Thy name! Thy kingdom come! Thy will be done! Thine is the kingdom! the power! and the glory! *Amen!*

Amen—that is the keystone that holds the arch of power together and makes it strong. Without it, prayer and affirmation trail off as incohesive force, as unimpregnated substance. When used at the close of a creed it is a solemn asseveration of belief. The

Apostles' Creed, found in the earliest writings of the Christian church, and used today in the Episcopal church and in various other churches, closes with this word. It is one of the many jewels that have been jealously guarded and preserved by the Episcopal and Roman churches. To a certain extent even those churches have allowed this jewel to become so covered with dust that they themselves have forgotten its magnificence; they know not what they use. We should take this jewel from its hiding place and use it, as Jesus Christ did, with full understanding of its hidden spiritual potency.

As it was in the beginning,
Is now, and ever shall be,
World without end, Amen. Amen.

*The ancients had no vowels in their written language in the earlier times. These were introduced into their writings later.

†In languages of Indo-European origin, the word "God" is closely related: in Hindu, *Khuda;* Persian, *Khoda;* Anglo-Saxon, Old Saxon, and Danish, *God;* Gothic, *Guth;* Old High German, *Got;* Swedish, *Gud;* Icelandic, *Gudh.*

The writer is indebted for philological details to A. Maris Boggs, Egyptologist, Washington, D. C.

FIDELITY IN SMALL THINGS

It was taught by Saint Bonaventure that the best proof of a religion was its power to enable its adherents to do common things in a perfect manner, as a constant fidelity in small things was the heroic virtue which established man's worthiness for greater responsibilities.

The son of Mary was a good carpenter before he became an architect of souls. Let us do the small things with such dignity as will enhance their value, and thus fit ourselves for larger fields of labor and greater service. —*The Gleaner.*

The true sovereign of the world, who molds the world like soft wax, according to his pleasure, is he who lovingly sees into the world.—*Carlyle.*

METHODS OF MEDITATION

JENNIE H. CROFT

Lesson II

CONCENTRATION

N THIS lesson we shall consider the second step in methods of meditation, which we name concentration. After spending at least five minutes in the practice of relaxation, we are ready to begin our education in concentration. Let us take the word "Omnipresence" and center our attention upon it. Let us see how long we can hold our thought steadily focused on this one word without allowing the attention to wander. We shall concentrate our mental effort upon the word steadily and unwaveringly. When we become aware that our thoughts are wandering to other things we shall bring them back and try again, and yet again, until our minds obey us and remain centered upon the word that we seek to hold in thought.

This is a drill in shutting out from thought everything but that upon which we would concentrate our attention. Thus we train our mental muscles to obey us as we have trained the nerves and the muscles of the body to obey our word of command. Faithful and persistent practice in concentration will bring the reward of a trained mind that will obey the commands of the conscious self.

We are learning that concentration is a law of mind that may be applied to every purpose that requires definite and controlled mental action. Man is so complex that he finds many desires surging within him for expression, but he is given the power of choice. He must decide whether he will blindly follow every impulse or choose only those thoughts and desires that are constructive in effect upon his life. Oftentimes man

has to exercise the power of his will so that his determination will not yield to the old habit of allowing moods to govern him. If left to itself, the mind constantly shifts its attention; hence the need of training it to obey the will.

The determined focusing of our attention consists in selecting the subject for concentration, and then ignoring all other subjects that may press for consideration, until the habit of concentration is fully formed to the exclusion of all that would distract.

It is only when the application of this law is turned toward accomplishing spiritual results that people say: "I cannot concentrate." Why can they not concentrate? Because they have never trained their minds to a sustained spiritual exercise. They have used the law of concentration in achieving material gain but the necessity for using the same law in gaining spiritual efficiency has not occurred to them.

For many years business and religion have been separated, but we give praise that we are coming to see that both hinge upon one law which is necessary to each if satisfactory results are to be obtained. This law of mind action is universal in its application.

Concentration is a very easy thing. It is practiced every day by every one of us. Business men or business women, while giving special thought to some problem arising in their business, can so concentrate their minds upon whatever they have in hand to do, that they will not be conscious that people all about them are talking. They are concentrating upon the purpose that they have in mind. Housekeepers concentrate their thought upon what they are doing, and the result is a perfectly ordered house, or a delicious cake or other edible. The artist, be he musician, sculptor, or painter, concentrates his thought upon the ideal that he has in mind until it takes definite form and is reproduced

in a great composition, a splendid work of sculpture, or a wonderful canvas.

One should not be discouraged if he falls back occasionally into old mental habits while he is training his mind to give allegiance to his will, but he should renew his effort until his command over his thought forces becomes second nature, and concentration is almost involuntary.

In the allegory of creation God said: "Let them [man] have dominion over . . . all the earth." Man has exercised this dominion in many ways, but has still to gain dominion over himself. Today there is an awakening within the soul of man to the fact that man is not in full control or dominion over himself, and he is beginning to train his mental forces to the end that he may come into the fullness of his dominion.

The way of meditation offers a simple and effectual method which, if put into practice, will be of immeasurable assistance in gaining dominion over all the powers and forces in man, ultimately resulting in peace and harmony in all the relations in which man functions within himself and in his world.

"Can any good come out of Nazareth?" This is always the question of the wiseacres and the knowing ones. But the good, the new, comes from exactly that quarter whence it is not looked for, and is always something different from what is expected. Everything new is received with contempt, for it begins in obscurity. It becomes a power unobserved.—*Feuerbach.*

We must give God a place in our scheme of life —the most important place. In place of the thought, "Where do I come in?" we must substitute the more important thought: "Where does God come in?"—*The New Day.*

THE FOUNDATION OF CHRISTIAN PSYCHOLOGY

WILLIAM S. ELDREDGE

WE ONCE heard of a man who owned a very rocky and sterile farm. His father had owned it before him, and his grandfather, and so on. He and his family lived mainly on the coarsest fare and were glad to get a new suit of denim or a calico dress occasionally. Finally a well-dressed man came along and looked the farm over carefully. He offered for it about 10% more than its market value, and his offer was snapped up in a hurry.

The family invested their small means in a farm that was just a little less rocky and sterile than the one that they formerly had owned and continued to live on coarse fare. They prided themselves on their shrewdness in making such a wonderful bargain.

The well-dressed man who had bought the farm developed a gold mine on it, and lived on the fat of the land.

We once heard the managers of a mining company tell of a farmer who came into their office one day and said to them:

"There's a ridge of black rock on my farm that I have been ploughing around for years—it's a confounded nuisance! You fellows can have it if you'll draw it away."

The mining men visited the farm, looked the black ridge over carefully, had papers drawn up giving them the exclusive right to it for hauling it away, secured a mining option on the place, and every one was happy.

The black ridge proved to be almost pure antimony.

There are gold mines, diamond mines, antimony mines, health mines, life mines, happiness mines—all kinds of mines in every one of us. Most men, however,

do not know that the mines are there, or they are too lazy to work them, or they allow others to stake out claims in their minds and work them for their own profit.

The business of Christian psychology is to locate and open up mines in mind. Christian psychology cannot do your work for you, but it can show you the leads. Even the surface outcroppings in your mind contain fabulous wealth.

There is a way by which every mine in mind can be made to pay big dividends in love, happy homes, bank accounts, radiant health, good clothes, joyful vacations—things that make of us better citizens, kinder fathers and mothers, more loyal Christians—in short, that greatly increase our self-respect and our value to the community in which we live.

We all are God's children. We are a big family, and, while we may not use the same method of obtaining it, we all desire the same thing, and we all are working toward the same end: namely, to get the greatest possible good out of the present life and to prepare ourselves for the continuous life that is before us.

Let us, then, approach with open minds the subject of attaining our greatest good. True understanding can never come to one whose mind is set. Whether another thinks exactly as we do is not specially important; but it is vitally important that we possess minds that are open, tender, and receptive to new ideas and spiritual influences. It is vitally important that we learn to think and to judge for ourselves.

The Master said: "Ye shall know the truth, and the truth shall make you free"—free from every undesirable condition in life.

A splendid prayer for us all to pray frequently and fervently is this: "O Lord, open thou mine eyes, that I may behold wondrous things out of thy law."

The air does not care who breathes it; it freely gives of its life-sustaining forces to man and to creature

alike. The earth does not care who sows seed in it, or what kind of seed is sown, or how little or how much; its sole mission is to multiply seed for the sower, every seed after its kind.

God is no respecter of persons. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." The Father has no favorites. Spiritually we all are made after the image and likeness of God; physically we all came from the same common clay. The saint, the poet, the statesman, came from the same earth from which the rest of us came. There is no magic earth from which they were molded.

> Imperious Cæsar, dead and turn'd to clay,
> Might stop a hole to keep the wind away.

It is true that the soil from which we all sprang and to which we are forever returning, is gloriously alive with the presence of God. Professor Darwin, so it is said, once took a spoonful of common mud from the edge of a pond to watch the germinations of life that came from it; and he counted 276 separate, distinct germinations of life in that one spoonful of common mud. Everything in God's universe is bubbling over with life. We all are equal in our beginnings; if there are differences in our degrees of health and prosperity, it is not because of any inequalities in our source or in our possibilities.

The Bible says: "In him [God] we live, and move, and have our being;" conversely, God lives and moves and has his being in us.

In its final analysis, all true science deals solely with spiritual causes and phenomena. Jesus Christ gave to the world its greatest definition of God when he said: "God is Spirit." God is also Mind, Life, Love. According to our most advanced science, matter is Spirit that has been condensed into forms that can be seen, handled, weighed, and measured. But all so-called matter came from Spirit, is governed wholly by spirit-

ual laws, and ultimately will be resolved back into Spirit. Every element in or about the earth is an emanation of the one universal element, Spirit, God.

Every process in mind is a spiritual process. We see matter spiritually, we handle it spiritually, and we weigh and measure it spiritually. We discern all things spiritually; there is no other way by which any process can be carried on. Thinking, seeing, hearing, knowing, working, adding, subtracting—all these are spiritual processes. The man who is digging in the earth is working spiritually. Take the mind, the life, away from the man, and his arms fall, helpless to perform. The giant crane that handles heavy loads was created out of Spirit and is controlled by Spirit, Mind. In the human body there are certain basic elements, but every one of them can be resolved back into its original element, Spirit, God. Moreover, every one of these elements, under proper conditions, recognizes its true source and being, and responds to spiritual influences.

Spirit, God, Life, is everywhere present. All material and spiritual progress depends upon our recognition of the allness of God. "The Lord our God . . . is one." Life manifests in myriad ways, but all life is one life. This truth is fundamental to all truth. Life cannot be divided, since God is Life and God cannot be divided. From cell to solar system, we all are children of the Most High, moved by the same common impulse to live, to love, to progress.

No man is really conscious of his own being until he recognizes its spiritual import. So long as we regard ourselves chiefly as physical beings we are thinking away from the real to the unreal. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"

Man, the real man, is not water, iron, salts, various minerals. Man's body changes continuously; but man,

the real Spirit-man, the image and likeness of his Father God, abides forever, and forever progresses in his consciousness of his own inherent divinity. According to the latest pronouncement that science has made on this subject, man's body changes completely in every atom once in eleven months; but in reality man dwells forever safe in the bosom of the Father. As Paul so beautifully expressed it: "Your life is hid with Christ in God."

Thus we learn of the nearness of God—how comforting the thought. In all the universe no life can be lived apart from God. Go where we will, do what we will, in sickness, in health, in poverty, in wealth, in youth, in advancing years, in the brightest day, in the darkest night, in peace, in battle, when we love and serve God, when we curse and turn from God, when we love and serve others, when we wrong and debauch others, when we eat, when we drink, when we sleep, when we work, when we play, when we pray, God is with us. Whether we are on sea or on land, on the mountain or in the valley, in the church, in the home, or in bad company, God is with us; God is in us, God is our strength, God is our supply, God whispers hope into our hearts, God whispers intelligence into our minds, God whispers peace and purity into our souls, God breathes into us the breath of his unfailing life, God enfolds us in the arms of his everlasting love.

In the soul's confessional God is with us to forgive us: "Though your sins be as scarlet, they shall be as white as snow." When we reap the ill results of our past sowings, and we faint beneath the heat and the burden of the day, God in Christ is with us to rest and refresh us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When sorrow bows us down, God is with us to console us: "Blessed are they that mourn: for they shall be comforted." When at last we turn our faces heavenward

after wandering far in the delusion of materiality, God is waiting to welcome us home, that we may become partakers of his ineffable nature and bliss: "But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. . . . the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."

This, then, is the key that opens the door that admits us as pilgrims and reapers into the many mansions in mind: our consciousness of the divine imminence, the nearness of God, and our eternal oneness with him. This is the first lesson to be learned, the first transcendent truth to be assimilated: that we are God's children, divine, immortal, possessing possibilities for advancement within ourselves that could be measured only if we could measure the limitless God.

"I and the Father are one." No other knowledge is to be compared with this knowledge. It is greater than all schools and universities; greater than all philosophies and libraries. Without this knowledge all earthly gain is dross, all other knowledge is foolishness. When we realize our oneness with God, we unify ourselves with all that God is. Then, and only then, can we draw from the inexhaustible storehouse of divine being every good and every desirable thing that the heart craves.

The only limit to the good that can come to us is the limit that we place upon ourselves. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you"—health, happy homes, abundance, eternal life; "For your heavenly Father knoweth that ye have need of all these things."

Labor! all labor is noble and holy!
Let thy great deeds be thy prayer to thy God.

—Frances S. Osgood.

LOVE NEVER FAILETH

LENORA EDWARDS

LOVE is a magic word, a word that calms every storm, satisfies every longing, and lifts every burden. It is truly the key to the universe, the something that proceeds from the heart of the Infinite, with its warmth of "peace, good will toward men." (A. V.)

It fits all doors, it turns all locks,
It leads the way through walls and rocks;
It lifts the bolt, unbars the gate,
And shows us where life's treasures wait.
Oh, are there heights thy feet would press?
Try love, the key to all success.

If we will open our hearts and our minds to the divine light of love we shall never stumble or fear, but we shall go on our way rejoicing.

"Perfect love casteth out fear." Fear in one phase or another is one of the biggest demons that we have to overcome. When we know at all times, in the face of all seeming difficulties, that God, the good, is all there really is, then we have reached the heights triumphant where Jesus stood, and we know with him that "All things are possible to him that believeth."

We all know that God is good and that God is love. We know that we cannot love and fear at the same time. We cannot fear one whom we dearly love, for we have implicit faith in him. How much greater than human love is the divine love that never fails! How can we fear any person, any condition, or anything when we are trusting him or it perfectly? Truly, perfect love casts out fear.

What a lesson of faith and love may we learn from the story of the Israelites' crossing of the Red Sea—mountains on both sides, the sea in front, and an army of Egyptians pursuing. Then Moses stood in the strength

of his God self and said to the Israelites: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." Do you think that in such a seeming crisis there were doubters? Would you have doubted? To go ahead seemed certain death, although the pillar of cloud was just ahead, still leading, and so far had led them aright. Turn back they could not. Moses in faith stretched forth his hand, the sea parted, and they walked over on dry land. It is ever thus: When we come near to the obstacle it disappears, it passes into the nothingness whence it came.

Oh, for more faith, more love, love that knows no shadow of turning, that burns so brightly that it dissolves and dissipates all fear.

There is only one perfect love: divine love. There is only one way to love: the way in which God loves. God is love, and man draws from this great heart of love all that makes life dear to him. Yet God does not love anybody or anything; God is love itself. He is that which we love in everybody and in everything. We can become loving only by letting the divinity in us come forth.

The only way to get love is to give love; therefore as we receive of divine love we must give it forth. Unless we give out what we have we are not able to receive any more. "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." This law goes still deeper than mere giving; the act must be prompted by love. Jesus said (Luke 6:38): "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." If you give grudgingly of yourself, your love, your talent, your money, in a spirit of holding on, your good will return

to you in the same spirit, for as you give so will you receive. Jesus said: "Freely ye received, freely give." Paul tells us: "*Let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver." (A. V.)

If at any time we find ourselves expressing aught but love toward those who seem to misunderstand us, we may know that we are out of tune with the Infinite. God expresses in and through all his creatures, and the cord that binds us all into one great family is love. "If we in any way cut this cord we sever the arteries, as it were, through which the great universal life flows."

The reason why there is so much disappointment in love is because we have misunderstood it. We have not seen it as divine. Personal love is not the real love, although many sacrifices are made in its name. Personal love changes; divine love is always the same. Its very unchangeableness is the proof of its reality.

No matter how well we can talk about love, how much we give in the name of love, we cannot fully know its blessedness until we consciously realize it within ourselves. Love never comes to us from the without. It must be born from within. "As he thinketh within himself, so is he"—or, as a man feels in his heart, so is he. Love as known to the personal man does not in any way measure up to the Christ love, and cannot fulfill the law. The Christ love dwells in every one. Jesus told us that this should be a sign of our discipleship—that we love one another. Until we can look through every seeming appearance of evil and see only good, we cannot truly be disciples of the Christ.

I am reminded of a beautiful demonstration along this line: Mr. B.'s only theme is love; he talks it, he teaches it, and he lives it every moment. His car was stolen. He could have identified the men who took it, thereby causing their arrest. When the police officers called upon him he stood true to the principle that he lived and believed. He said: "They are my brothers;

I cannot do anything." The officers tried to reason with him, to show him that that was not the proper attitude to take in regard to the law. He said: "What would you do if they were your brothers?" Of course they acknowledged that if the men were their real brothers they would do just as he was doing. Mr. B. told them that these men were his real brothers.

Some time later he was called to a neighboring city, taken to a large garage there, and presented with a beautiful new car. He asked: "Who gave it to me?" He was told that it had been left with these words: "If he asks where it came from, tell him: 'None of his business.' " This is one of Mr. B.'s favorite expressions. Often when he is asked, "How are you going to get the money with which to do this or that thing?" he will say: "That is none of your business; we shall leave that to God."

On another occasion he was going home after one of his evening meetings, meditating upon love. He was suddenly ordered to stop and get out of his car. He did so, but he knew that those who accosted him were his brothers. He told them of the meaning of love, about his work, and the story of the car that they were demanding. Of course, they did not take the car or hurt him. When he left them, he had their promise to call on him. Several days later they called. They told their story, how desperate they had been that night, how they had needed money, and had intended killing him if he resisted. Then he told them the old, old story that is ever new, and they left, changed men.

Had he seen in them the thief instead of the Christ, the story would have been quite different. "Love never faileth."

The need of the world is love.
Deep under the pride of power,
Down under its lust of greed,
For the joys that last but an hour,
There lies forever its need.

For love is the law and the creed
And love is the unnamed goal
Of life, from man to the mole.
Love is the need of the world.

If we try to forgive through the personal self, we shall fail, but if we open ourselves to the great forgiving love of the Christ, the love that could say on the cross, "Father, forgive them; for they know not what they do," forgiveness will be easy, for we shall then find that there is nothing to forgive; the Christ in the one who seemed to be an enemy will have met the Christ in us and we shall be one.

When we reach the plane of universal love, our loved ones mean more to us than they ever did before. The God that we have learned to love dwells alike in each one of them, and we love God the more as he expresses through them.

As we go on and unfold in the Christ love we shall find that this harmonious relationship will not only exist between ourselves and all men, but it will also be expressed toward the animal world. We shall realize that in being kind and merciful toward them we shall be helping them to express love toward us and toward their fellows. In that great day when love shall reign, "nothing shall hurt nor destroy in all my holy mountains."

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close knit strands of an unbroken thread
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life's working. A child's kiss
Set on thy sighing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service that thou renderest.

IF I BE LIFTED UP

IDA M. PALMER

SICKNESS is not good, because it is not of God; but if, through past ignorance in thought or act, one finds himself in its grasp, he can hasten his deliverance by affirming the experience to be a good lesson which he will take to heart and profit by." The experience is not good, the sickness is not good; but if you know the law and if you begin to use the law to extricate yourself from the condition which seems not good, you may be lifted by your own power of thought into a different world. Then even sickness will be good for you, because it will be an instrument that will enable you to see the light and to rise above negative conditions. You will have greater power than you ever had before, because you will be an overcomer.

However, God does not send an unpleasant experience to you in order that you may overcome. You bring such experiences through your ignorance of the law of the mind and of mind action. If you have thought out of harmony with divine law, your inharmonious thought has produced inharmonious results; consequently, you have to meet inharmony, and you have to learn to overcome it. If you have used your thought power to produce ill results, you must learn to use your thought power to produce good results; to redeem your body by redeeming your soul—for your soul is your consciousness and as you redeem or change your consciousness you redeem or change your body. If you persistently use your thoughts for good ends, not only will you be able to handle conditions in your own life, but if you are persistent you will be able to help to lift up others.

One might have a great desire for power and be able to accomplish much in a mental way and still

not have the soul consciousness that would enable him to help in lifting others above the negation that comes from wrong thinking. One could heal a headache through mental affirmation, without changing the consciousness, but a spiritual healer, one who is one with the Almighty, speaks to the soul and inspires one to lead a better life and to overcome that which has caused the condition. Such healing is permanent because the patient has received a glimpse of the Almighty; he has, if only for a moment, been united with the Source of his being and he will never again be as he was before he received the spiritual healing. Divine love in him will be a force that will draw his own to him. He will be a magnet drawing the world nearer the Father. All creation is waiting for the salvation of man, because everything in the physical world is an outpicturing of man's thoughts.

When man, the thinker, is redeemed, the world will express his redemption. Then the world will be like man, perfect, even as the world was like the perfect man that God created. In the Garden of Eden there was an abundance of all good, and God did not withdraw it from man. Man withdrew from good and then the earth brought forth thorns and thistles. When man turns to God he will cease to encounter evil; there will be no more thorns in the world, because man will love, and all his thoughts will be thoughts of love, they will be constructive thoughts. "And I, if I be lifted up from the earth, will draw all men unto myself." Let us remember that we cannot be lifted up without drawing up others; we cannot be lifted up without being willing to lift up all—our friends and the ones who do not seem to be our friends. We must be willing to help our erring brothers, to help every one that we meet. Such willingness makes us to become like the God of love who sends his rain upon the just and upon the unjust, who makes his sun to rise on the

evil and on the good. God gives and gives and gives; as we are more like God we give and give and give, regardless of personality, regardless of the condition of that which needs help. We just love, and love gives. We do not love our own less, but we love them more wisely. There is a peculiar tie joining us with those of our own circle, and the law that has brought us together has brought us together for a purpose. So while we do not love our own less, we love others more, and we love all, as God loves all.

Let us not think that we are developing love when we become cold and indifferent toward our relatives and our close friends. We are to love them more, but we are not to demand so much love from them. We must be willing to express love, expecting nothing in return.

"If he wails and bemoans his sad fate, he throws the shadow of gloom into the healing waters of love, thereby corrupting them and weakening their restorative action for him." Many of us whine when we have a hard condition to meet; we pity ourselves and feel hurt, thinking that God has not treated us right. We carry gloom about us; if we carry it persistently our associates feel it and they are always glad when we leave them, because of the gloom that we bring into their lives.

There is a way by which you may overcome every negative condition; that way is to throw yourself into the arms of infinite Love. Discard every negative thought. Take a statement of Truth and repeat it until you charge your consciousness with it, until it repeats itself in your mind. In this way establish a consciousness, a feeling, of that for which the words stand. This feeling will transform your life.

Love never fails. You can treat any disease with love, for love is a consuming fire utterly destroying all error, utterly destroying all hard conditions formed

in the body. You may have an error condition in the eyes. Some hard condition may have put a veil over your eyes. Divine love can lift that veil. When you rise above the prejudices of the world, when you cease to criticize, when you open your eyes to the goodness of God, when you seek good and good only, then the consuming power of divine love will destroy that which obstructs your vision.

Love is the great magnet of God. Of itself it is neither good nor evil. It just *is*. The relative world is affected by love. It is claimed that when man learns to love in the right way, the weather will not fluctuate between extreme cold and extreme heat. The extremes of the seasons are said to be the results of man's extreme passion. Man hates: epidemics result. There was an epidemic of influenza a few years ago; influenza usually follows war. We warred with our minds and so brought war into our bodies. The thought that overcame the desire for war was the thought of love, the thought that casts out all fear. When we rose above hate and fear, influenza no longer affected us.

Every disease can be traced to its source—and its source is a thought in man's life. Every condition, every appearance, can be traced to its source, which is always mental. Every disease, every adverse thing can be healed through the restoring power of divine love.

Before men we stand as opaque beehives. They can see the thoughts go in and out of us; but what work they do inside of a man they cannot tell. Before God we are as glass beehives, and all that our thoughts are doing within us he perfectly sees and understands.—*Beecher.*

In this playhouse of infinite forms I have had my play, and here have I caught sight of Him that is formless.—*Rabindranath Tagore.*

FAITHFUL STEWARDS

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

And if ye have not been faithful in that which is another man's, who shall give you that which is your own? *A. V.*

E READILY see, from these words of Jesus in connection with the parable of the unjust steward, that he sought to emphasize the value of faithfulness as a principle, a rule of conduct, and the importance of making friends of the "mammon of unrighteousness." As children of the world, we have been wasting some of our Lord's substance in pronouncing worthless and valueless many things that serve us well when we take a friendly attitude toward them. As students of Truth, we all are stewards and are responsible to our Lord for the use of his goods. We render an account of our stewardship in every thought that we think, every word that we speak, every deed that we do.

"Make to yourselves friends of the mammon of unrighteousness." "Unrighteous mammon" is the realm of eternal wealth or manifestation, and is not to be condemned or despised, but rather lifted to a higher plane of consciousness. It serves us better as a friend than as an adversary. So closely related is the realm of external wealth with the idea, that we cannot touch the manifestation without touching the idea. If we have made friends with our work, with our environment, with the people whom we no longer find interesting, with the physician whom we no longer need, with the church that no longer serves us—then, if we fail some-

times, as the Master hinted that we might, we shall receive no words of antagonism but shall find an "everlasting habitation" in the idea of friendship and good will that we entertain for all these persons and things. Unfaithfulness in the realm of "unrighteous mammon" (the world of affairs) is often the error that prevents the full realization of God's ever present bounty.

The object of all work is self-expression and loving service to humanity. To express the self is to bring into manifestation the ideas of our parent Mind, of which the mind of man is the natural outlet. In rendering faithful service in that "which is another man's," we are really opening the way to receive our own; but whole-hearted concentration and service must become habitual from principle, not through a desire for reward. If faithfulness is to us a principle, we love to apply it in all that we do, whether the work at hand be great or small. He who habitually is unjust in the little things will not find it easy to be faithful in the greater things. Nothing is promised to half-hearted service.

All of us long to do the things for which we are especially fitted. Let us begin by doing faithfully the thing at hand that needs to be done, and so step by step we shall grow until God reveals to us our own work. *My own comes to me through divine law*, affirms the earnest seeker of Truth. Then should we look to personality for the fulfillment of this law? God gives the increase, and it is man's mission to keep himself meek and receptive to the inflow, since he is the channel through which God pours himself. We need not wrest our own from any one. Blessing and praising all that we do bring increase and open the way for greater opportunities of expression. Throughout the Scriptures joy and blessing are associated with faithfulness. "Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy

lord." "A faithful man shall abound with blessings." Out of our own faithfulness is brought into manifestation that which we are desiring.

If you have not been faithful in handling affairs in the external realms of consciousness (unrighteous mammon), how can you expect to demonstrate the "true riches"? The true riches are the treasures in heaven, an understanding of the laws governing the realm of divine ideas; these laws govern the realm of external wealth. Real wealth is not measured by money, but by minds alive and active in rich ideas. These ideas may express as health, freedom, poise, love, generosity, good will or accumulated and formed substance. Here again we see the relation of the idea to the realm of the manifest. There is in reality no separation between the realm of "unrighteous mammon" (external wealth) and the realm of true riches. Whoever seeks to understand the treasures of the heavenly kingdom will also come into a knowledge and possession of the earthly one (added things). "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

"Ye cannot serve God and mammon," has been considered as a command to choose between God and mammon. If you serve God, and mammon serves you, you have only one Master. The added things are understood, not condemned and despised. The *love* of money, not money, is the root of all evil. Notice, too, that love such as this is the *root* of all evil, not the evil. Not the riches of the world, but setting the heart on the things of the earth as if they were the total of living, is the curse that separates man from God.

Truth combines the wisdom of the serpent and the harmlessness of the dove. Through wisdom we know that everything has its rightful plane of expression; that back of the manifestation is the God idea. Through love we know that nothing can be destroyed, since love

is constructive in all its phases of consciousness. There remains, then, in Truth, but one process of effecting a change—the process of transmutation. This is the way of making friends with the "mammon of unrighteousness." There is nothing worthless; everything serves a purpose in the unfoldment of the individual.

The principles of faithfulness and friendliness enter into every demonstration. We make friends with all that we desire to express, through turning over in our minds the ideas involved in the demonstration. Friendliness is a form of love; through love all attachments are made. If we desire to see health manifest, we think health, love health, attach ourselves to health ideas until health comes forth out of the invisible, a blessing and a joy. And so will every good thing come forth when we cultivate a friendship for it through being faithful in thinking and speaking only that which we wish to see expressed in our lives. As faithful stewards of the universal consciousness, we come to look upon the things of the world from above, instead of from below, and thus we dwell in heavenly places instead of in earthly ones.—*Reprint from an old Unity.*

FAITH

Faith gives us courage to do our best.

Faith gives us strength to keep on keeping on until we have achieved that which we attempt.

Faith in our fellow man attracts the best in him, just as the employer who has faith in his employees attracts the best in them.

Thus we have proof positive that "faith is the substance of things hoped for, the evidence of things not seen." He who has faith in man has faith in God; he who has faith in God also has faith in man, for man is of God.

Faith in ourselves is faith in God, for without God man is nothing.—*Adelaide Kennerly.*

THE LIFE-GIVING POWER OF MUSIC

MARY S. FLINT

Music has truly been called the language of heaven. No power on earth better connects one with the Infinite than the subtle and exquisite harmony of tones that perfectly blend. When two people blend their voices in song, a sense of perfection is felt; the same is true of a duet on the piano or the violin. Any irrational element of one's soul life easily may be charmed away by the delicate touch of music. The singing of a simple lullaby makes small children forget seeming ailments. When the tired nerves of the mother are overtaxed, the following lines of an old hymn will be found most soothing:

> The winds and the waves shall obey thy will,
> Peace, be still, peace, be still.

At the close of day a restful feeling is induced when one sings:

> Now the day is over,
> Night is drawing nigh,
> Shadows of the evening
> Steal across the sky.

If the soul needs light, no other lines are more comforting than Newman's

> Lead, kindly light, amid the encircling gloom,
> Lead thou me on.

Gratitude for all of God's wonderful creation can be expressed through hearts that are in tune with the beautiful songs and hymns that He has inspired his children to write.

I hymn Thee, O blessed one, by means of voice, and I hymn thee, O blessed one, by means of silence; for thou perceivest as much from silence spiritual as from voice.—*Bishop Synesius.*

PEACE ON EARTH

ANNA M. CROSS

WE ALL belong to a great order, the head of which is Jesus Christ. In this order we come into the realization of the fatherhood of God and the brotherhood of man. We cannot know about the fatherhood of God if we do not know about the brotherhood of man, if we do not practice loving and serving mankind.

We must attain peace of mind. God is peace. Jesus Christ said: "My peace I give unto you." How can we teach peace to others, or express peace, without first establishing it within our own souls? We first must become at peace with ourselves. When I say, ourselves, I mean the Christ of ourselves. We must be at peace with the Father mind within us.

We must establish peace in the home. If a Truth student in a home has peace established within his soul, he can harmonize all the other members of the family and be at peace with them. We can harmonize others if we are really at peace with ourselves, because being at peace we radiate peace; we radiate, to every one who comes near us, the love and the joy and the light that go with peace. We enlarge, we grow in peace. If we establish peace in our homes and in our own affairs, our neighbors come to us for help; then we are in a position to help harmonize the community in which we live.

We should create peace in our own cities. We

Truth students can work on the thought of peace and so establish peace in our country. Since we are working in the fatherhood of God and the brotherhood of man, we belong to every country. We can help bring peace to every country by realizing the presence of the Prince of peace, who came into the world to teach peace, harmony, and love.

Let us realize that our mission is to establish peace and poise within our own consciousness; then power will be ours consciously. If we are not at peace with ourselves and the world, we cannot be conscious of the power within us, the power of service, the power to do God's will.

In order to be truly prosperous we must come into the peace of the Christ mind, because no person is capable of transacting business, or of giving forth the spiritual substance of life within himself, unless he is at peace with himself. If a salesman, calling on a customer, is anxious and worried for fear he will not get an order, he has failed before he enters the door. He has not confidence in himself; he lacks the peace that would come from knowing that the Father is working in and through him. If he has faith and courage and peace established within himself, he confidently presents his proposition to his customer. He has faith in himself as a salesman. He has courage within himself because he knows that he is a child of God and that God is speaking and working through him. He clears his mind of all thoughts of fear. When he lets go of the thought of fear, his mind is filled with courage and steadfastness and the realization that he is at once successful.

It is part of our work in the world to establish peace more fully than it has ever been manifest before in the world's history. Truth students must come together as one body and know that the kingdom of heaven is established upon the earth. We must gain mastery over selfishness. We must be no longer slaves,

but masters of conditions. If we have the beautiful peace that is in Christ, we can easily realize the feeling that was in the mind of Jesus Christ when he said to the storm: "Peace, be still." Those words are a splendid realization. When troubled, get still and hear: "Peace, be still." Feel every nerve in your body responding to the words: "Peace, be still and *know* that I am God."

We must *know* that the I AM in each of us has dominion over selfishness, which is the personality. We must come from selfishness into selflessness. We, like Jesus Christ, must come to realize our at-one-ment with the Father. This is our privilege, our duty.

The mother in the home has the great opportunity of teaching peace and building peace into the lives of her children. She can teach them to realize that the Prince of peace, the Lord of lords, is within them. The mother can effectively think thoughts to her baby if it is not old enough to understand her words. Before I came into this work I talked to my children when they were asleep and told them of Truth. I noticed the good results afterward. The little things that I did not want to develop in them had ceased to be. I now know that the Spirit of God in me was speaking to the Spirit of God in them.

It is a wonderful thing to realize that we are never separated from the God mind except in our own thoughts —in reality, never. We always are linked with God mind. There is only one Mind, one Power, one Life, but there are millions of expressions of the One. We can collectively send out thoughts of peace to all the world.

Peace has much to do with prosperity. Prosperity, we know, is the consciousness of all good. It can be developed within every one of us. When we establish within our minds the right idea of prosperity, there is no reason for being fearful. We need not worry; we

need not say long prayers to be seen and heard of men. The praise and the joy within our own souls exalt, glorify, multiply, increase our good. If we praise and give thanks for the peace within ourselves, we shall come into greater peace, greater harmony. When we establish peace and poise and power in our own consciousness, things in the outer do not worry us.

If negative conditions arise in our lives, let us affirm of them:

There is no place in my consciousness for you, because I am a child of God.

We know that if we obey the law of God and work through and with God's law, we shall always be at peace and we shall draw our own to us. When we work and give forth and serve for love—not for what we can get but because we love to serve—we help to establish the kingdom of God upon earth.

MOTHER

Most of all the other
Beautiful things in life
Come by twos and threes,
By dozens and hundreds;
Plenty of roses, stars, sunsets,
Rainbows, brothers and
Sisters, aunts and cousins;
But only one mother
In all the wide world.

—*Kate Douglas Wiggin.*

To pray is to commune with our Father who is in secret. Whatsoever things we pray for, the Father visions in substance, which is the living answer to every prayer. According to our faith and our willingness to make open the way, the answers to our prayers are made manifest.—*L. L. C.*

THE GOOD WORD PASSED ALONG

ALICE L. RUTH

Part II

THE SUMMER was fast running into autumn, and Mrs. Bell and Phillips went to make a final visit at the Clark home, before starting on their homeward trip.

As they left the suite and stepped upon the sidewalk, Mrs. Bell said: "Let's keep step to the words: good, true, pure. Let us not say the words aloud, but silently."

Keeping step to good words had become a habit with mother and son since that wonderful June afternoon when they first heard of the subtle, sure power of the spoken word.

Applying the law that like attracts like, Mrs. Bell had mastered many problems. At times words had become, to her, living entities as she repeated them; she had felt the presence of life, love, truth, as she invoked them.

Phillips had long ago ceased crying at trifles; for who could declare, "I am glad; I am happy; I am joyful," without getting the exhilaration of gladness that dispels tears?

Mrs. Bell had had sweet and sacred experiences, in which the power of the word had been quickly demonstrated. She loved to recall the day on which Mrs. Clark had called at her suite and found her lying helplessly in bed, suffering as only those can suffer who are in bondage to the sense consciousness. "Speak the word of health for me," she implored, and Mrs. Clark, calm and poised, had said: "Let us take the word, love, and hold it in silent meditation; but first, if there is one against whom you hold a grudge, forgive him; cleanse your soul of every resentful or unkind thought. Do you love every one now?"

Mrs. Bell had turned the searchlight of Truth upon the inmost recesses of her soul, and sincerely declared: "There is no one that I would have suffer as I am suffering. If suffering must be, in the order of our development, I would that all might learn the necessary lessons with the least amount of suffering."

"That is love," declared Mrs. Clark; "let us concentrate upon the word, love."

Presently a warm glow, radiating from within, dissolved every thought of pain, and Mrs. Bell arose, affirming that she was healed. She prepared at once to do some shopping. She sensed a weakness in her limbs as she dressed for the street, but Mrs. Clark advised: "Speak the words, strength, poise, power, with every step, and your strength will come as you walk."

Obedient as a child, she made the effort, rather shakily at first, but more firmly as with each word she realized the divine source of strength and power. Returning, Mrs. Bell noted that she had walked ten blocks, yet she felt much stronger than she had felt when she had started.

Upon entering her apartment, instead of sitting or lying down to rest she prepared a dainty lunch for Phillips and herself. The room seemed filled with peace and satisfaction, as she sat at lunch without a thought of physical weakness or discomfort. How well she had been since that healing!

Prior to that was the time Phillips had spoken the word that had dispelled the overwhelming fatigue to which she had yielded. She had promised to go down to the lake with him that afternoon, and he had reminded her of her promise as she reclined upon the couch, feeling too exhausted to move, and weakly praying for strength.

"Phillips," she said, "pray for Mother."

Feebly as an infant reaches out its limbs in physical development, Mrs. Bell groped spiritually, saying,

"I am strong with the strength of Spirit;" then, she dropped back to the mortal claim: "I am not able to go out."

Phillips drew his little chair close beside the couch, sat down, closed his eyes and energetically affirmed: "You are not weak; you are strong. You are God's child; you are well, for God's child cannot be sick or weak."

Immediately Mrs. Bell felt the thrill of the true words; she arose from the couch refreshed and free from all thought of fatigue, and accompanied Phillips to the lake shore, where they spent a jolly afternoon.

These incidents Mrs. Bell recalled as she chatted with Mrs. Clark that August day, so cool and pleasant in Petoskey.

"You have taught me so much, Mrs. Clark, that I feel very grateful to God, my Good, for guiding me here. There is still so much to learn that I almost fear to leave you. I need your counsel and I shall miss it greatly. You and your children have done a great deal for Phillips; he has learned to play in harmony with his companions. I used to blame other children for the discord, while all the time the influence of my criticism caused Phillips to regard them with distrust and antagonism. Oh, if all parents could understand the power of their thoughts and words, they would speak only kind, loving words about all children, and thus change their own homes from places of discord and strife to centers of harmony."

Mrs. Bell arose to go and Mrs. Clark, mindful always of the welfare of each soul, said: "I shall miss you, Mrs. Bell, for when two people meet as we have met, the benefit is mutual. You have helped me to discern more keenly the spiritual needs of others."

"You have learned of the Christ within. You will now learn to depend upon the Christ for guidance. The Spirit of truth, which is always present, responds as you

look to it in trust and confidence. It is the one sure guide."

Mrs. Bell and Phillips boarded the train, homeward bound, the next morning. As the pretty lakeside town receded from view, Mrs. Bell felt a pang of fear at leaving the friend upon whom she had depended for advice in her times of need. Then the small voice within spoke unmistakably: "Be strong, and let your heart take courage, all ye that hope in Jehovah."

Verily the Comforter had come, and Mrs. Bell recognized it. "In God have I put my trust, I will not be afraid:" her happy heart responded, and she began planning a Good Words Club for her friends, neighbors, and all whom she could interest at home.

(The end)

HYMN FOR A HOUSEHOLD

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our guest!

—*The Watchman-Examiner.*

Heaven itself has ordained the right.—*Washington.*

NEW SONGS FOR OLD

Disarming the nursery of military toys which teach young children their first lessons in war and therefore make the deepest and most lasting impression upon their minds, has been widely recommended by international peace organizations and by teachers of young children, as well as by parents.

There are other nursery influences as dangerous as toy guns. It is high time to disarm the nursery and school of military songs. The influence of such songs is as deep and as lasting as that of military toys. . . .

When any one wishes to arrange a program for peace exercises for schools, it is extremely difficult to find appropriate songs in the ordinary books. The demand has been for war songs and therefore the books fit the demand. A new demand for peace songs will result in their creation and eventually in familiarity with them.

As admiration for war and for those who fight has been deliberately and systematically cultivated, so new peace education may be intelligently and profitably cultivated.

Music has always been recognized as stimulating to the emotions and so to action. It has been used in all countries to allure and to stir soldiers, and even to prepare the future generation to be soldiers.

Songs can be used and should be used to teach all children a belief in peace, the benefits of peace, the human happiness of peace, as well as an enthusiasm for peace and individual pledges to live for peace.—*Alice Park.*

Wee Wisdom cultivates a fine appreciation of the beautiful in word and in picture language. It pays in the long run to feed the spirit. A subscription for Wee Wisdom, $1 a year.

MOTHERHOOD DEPARTMENT

THE VALUE OF BEING "NEW"

MARY PARRISH

IMMIE'S mother is old, but you are new, aren't you, Mother?"

This compliment paid me by my son of three years is undoubtedly the nicest one I have ever received. To be so "new"—full of life, energy, vitality, and joy—that you radiate life, energy, vitality, and joy to your children is quite an achievement. Too often the mother allows herself to be so taken up with the household duties, the rearing of her children, and other kindred things, that the young folks soon come to look upon her merely as a machine which grinds out the fulfillment of so many duties each day.

The surest way to keep yourself "new" is to keep alive in your consciousness new thoughts pertaining to life and its activities. Forget the past with its limited views of life and open yourself to the new possibilities that are being offered you through the Christ mind.

Keep yourself "new" to your children by quickening your own interest in whatever interests them. No matter if it is only a game of hide and seek, the mending of a broken toy, or the telling of a fairy tale, remember that by putting your heart into the doing of that thing you are keeping alive the youthful idea in your consciousness, and cementing more firmly the bond which has drawn your child to you.

We owe it to ourselves as well as to our children to keep ourselves new, for the more of joy and vitality and life and happiness we can appropriate, the more are we living in harmony with the law of life. It was never intended that we should grow old and decrepit, and we never shall if we learn the secret of keeping new in our hearts.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

We thank thee, Father of all life, for the abundance of good which thou hast prepared for us. We gratefully appropriate the substance symbolized by this food, knowing that life and health and strength come direct from thee.

Father, we thank thee for thy care and protection, for thy bountiful provision. Bless this food; may it accomplish all for which it is designed, to the spiritualization of our bodies in Christ Jesus. Amen.

As we partake of this food we realize that it is a visible form of Thy word. By it we are nourished to eternal life and health.

The Lord is our shepherd. He leads us into the green pastures of contentment and beside the still waters of peace.

The substance of Spirit is our nourishment. We thank thee, Father, that thy table is always spread for us.

In this food is the Substance eternal, by which we are sustained in everlasting life.

HOUSE BLESSING

Peace be to this house! God is its peacefulness! It is pervaded with infinite harmony. The one Life circulates uninterruptedly through every part and department of this house. Everything is in its proper place, and divine order is manifesting throughout. The forces of the Infinite fill it from cellar to attic, and even the inanimate walls vibrate with perfection. All is well with this home. Harmony is omnipotent.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

October 20 to November 20

I'M QUICKENED WITH LIFE,
LOVE FILLS MY SOUL.
I'M AWAKE IN THE LIGHT—
CHRIST MAKES ME WHOLE.

PROSPERITY THOUGHT

October 20 to November 20

ENCOMPASSED BY
SPIRIT,
I VISION NO DEARTH.
THE RICHES OF
HEAVEN
FILL THE TREASURES
OF EARTH.

HEALTH

I'm quickened with life,
Love fills my soul.
I'm awake in the light—
Christ makes me whole.

These statements are made by you and for you individually because they are true of you in your spiritual character.

God is Spirit. Man has identity in Spirit. God is love. Man has identity in love.

Acknowledge that God created you in his image and likeness—perfect. Acknowledge your spiritual perfection, and that perfection will be made manifest in your body, and you will manifest spiritual power.

Say often, silently and aloud:

I am Spirit; I am life; I am love; I am awake in the light; Christ makes me whole.

PROSPERITY

Encompassed by Spirit,
I vision no dearth.
The riches of heaven
Fill the treasures of earth.

We are infolded in the spiritual realities that appear as earthly riches. We shall have everything that we desire when we fulfill the spiritual law. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Begin right now to vision the things that you need. Dedicate them to the Lord's work and they will appear in divine order.

In your mind's eye see plenty of everything for everybody. Do not think or talk about lack or insufficiency. Do not let other people tell you hard luck stories.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

SOME FACTS IN HISTORY OF SPIRITUAL HEALING

Contrary to popular opinion there is nothing new about the healing movement in the Christian church.

Christ healed the sick during his earthly ministry. Anointing with oil was practiced by the twelve apostles before our Lord's ascension. We read in St. Mark that "they went out and preached that men should repent; and they cast out many devils, and anointed with oil many that were sick, and healed them." . . .

After his ascension, Christ's disciples followed his example. In Acts we are told "Paul entered in and prayed, and laid his hands on him and healed him." Irenæus and Origen speak of this custom as used with good effect in their day.

In the fourth century the Christian church in Egypt followed similar methods, and the people brought oil to the church to be blessed for various uses. . . .

Sometimes the healers were bishops, like St. Martin, or presbyters, like St. Macarius of Alexandria; sometimes they were laymen, like St. Aphraates of Antioch, and many women did this healing work.

St. Augustine tells us in his writings of the posthumous healing miracles of St. Stephen. Later there were demonstrations in the medieval pilgrimages of St. Thomas at Canterbury, England, and more modern ones to La Salette and Lourdes in France.

For several years past James Moore Hickson, a layman in the Church of England, has been traveling all over the world holding healing missions. At the general convention of the Episcopal church held in Portland in the fall of 1922, the matter of healing

became one of the outstanding questions for discussion. Something over one year ago the American Guild of Health was organized, with headquarters in Cleveland, Ohio, its object being to study the influences of spirit upon physical well-being; to exercise healing by spiritual means in complete loyalty to scientific principles and methods; for united prayer for the inspiration of the Holy Spirit in all efforts to heal the sick; and for the cultivation through spiritual means of both individual and corporate health.

This movement on American soil is an outgrowth of the Guild of Health in England, an organization founded by such persons as the Bishops of Manchester, Oxford, St. Albans and Kensington, Miss Maude Royden, and many others active in the work of the church. . . .

In this new movement its followers see a revival of "the faith that once was delivered to the saints," and they feel that the spirit of God is moving on the face of the waters.

The people do not require a new religion. But they do require an applied religion, one that will help men and women to be healthy, to . . . enjoy a supply that is sufficient for their needs.

While the Church of England and the Episcopal church in America have taken the initiative in this progressive movement, it is nonsectarian and interdenominational, seeking to unite all persons who are baptized Christians and who believe in the healing power of Christ.—*The Daily Oklahoman.*

OVERCOMING DEATH

More and more, thinkers are realizing that the Gospel message may be accepted in its entirety; that through the power and life of God dwelling in us, we may overcome sin, disease, and death. We have before us a pamphlet entitled "The Greatest Easter

Message of the World," written by Rev. Frank N. Riale, Ph. D., D. D., from which we quote the following excerpts:

Now Jesus says to every child of the race: "As many as are led by the spirit of God, like me, they shall become the sons of God"—sons in the glories of the life triumphantly victorious. Reckon that the Spirit will lead you along the same heavenly way, where you can and will be dead to sin and all its consequences. It is just because you have not taken this priceless promise of God with its fullness that you have not entered the glories of the life abundant and the life triumphant. Be bold—be very bold! Fear not to accept your part in the eternally planned for and universally promised life of full and perfect deliverance. . . .

Paul felt that the whole law underlying the universe is but the working out of this glorious purpose. He said: "*The Spirit of life in Christ Jesus* [the life of the Father for us all] *hath made me free from the law of sin and death.*" Jesus came to put sin out of the way forever; and to put disease out of the way forever; and just as truly to put death out of the way forever also. . . .

His [Jesus Christ's] spirit of life quickens our mortal bodies, so that it just as truly thereby healeth all our diseases, as purges our hearts from all unrighteousness. . . . We are not to feel that this work of the Spirit is two distinct acts, first saving the soul, and then healing the body. It goes on together. . . . Indeed, health and holiness are scarcely more than the inside and the outside of the same circle. Jesus felt how vitally they were tied up together when he said, "which is easier than to say, thy sins be forgiven thee, or to say, arise and walk?"

. . . Christ put death to death that it might have no more power over us forever, if only by faith we entered into this holy of holies of the divine purpose revealed in the resurrection for us. . . . With Professor Selbie of Oxford we can say, "There is every reason we should make it plain, man was not made to die;" or with Wells, "God fights against death in every form. His supreme goal is the conquest of death."

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation must form our judgment.—*Watts.*

SUNDAY LESSONS

LESSON 2, OCTOBER 12, 1924.

Unity Subject—TRUE PRAYER.

International Subject—THE SERMON ON THE MOUNT.—Matt. 6:5-15.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one*.

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

GOLDEN TEXT—*Thy kingdom come. Thy will be done.*—Matt. 6:10.

SILENT PRAYER—*I pray to my Father in secret, and he recompenses me.*

The subject of prayer is of vital importance to the Christian overcomer; yet prayer is a subject that has

been greatly misunderstood and misapplied by the majority of people throughout the ages. When one prays as he should, he will get what he prays for; his prayer will heal sickness, sorrow, lack, and inharmony of every kind.

Jesus said: "When ye pray, ye shall not be as the hypocrites." "Hypocrite," in classical Greek, means an actor in a theater; so the word came to mean any one who pretended to be one thing while in reality he was something far different. Appearing to be lovingly thoughtful for others, while thinking only of self and reputation, is to deserve only the reward of a hypocrite. Appearing to be very devout simply that men may judge one to be devout, brings no reward beyond the self-satisfaction that one gets out of it at the time. No wise man will seek the reward of empty applause. Modest truth asks the approval of Spirit only.

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Your "inner chamber" is the "secret place of the Most High" within the very center of your soul, where you can retire at any time and come into conscious touch with the Father. We are not heard for our "much speaking;" therefore when we turn our attention from the outer world and center it within, we ask in a simple manner and in few words for that which we desire. We believe that we have received, and we give thanks that the Father has heard and answered our prayers. We get very still, and wait upon the Spirit of truth within us; in our "inner chamber" we commune with God in the silence, and we demonstrate our good outwardly.

We all are praying constantly, whether we realize it or not. We cannot help aspiring to better things, any more than a seed, under right conditions, can escape expressing the life within it and becoming a

beautiful tree. Aspiration is prayer; aspiration opens the way for higher and better things. The earnest, sincere desire of the soul for the good and true, the longing that brings about the fulfillment of the desire of the heart, is true prayer.

The Lord's Prayer should be one of affirmation and thanksgiving rather than one of supplication. "Our Father, . . . Hallowed be thy name." God's name is holy (wholeness); we should never think of sickness or any evil as being in God's name, or will, for us. If we so think, we desecrate his holy name. His kingdom is already come. Jesus said that it is within man. As we recognize this fact and live according to the teachings of Jesus Christ, the kingdom will come into expression and manifestation. We give thanks that our souls and our bodies are sustained day by day, both with spiritual food (words of truth) and with outer bread. Our debts and trespasses are forgiven as we forgive our fellow men when they trespass against us or are seemingly in debt to us. Nothing is ever held against any person except that which that person holds against himself or against another. The whole matter of forgiveness and remission of sins rests with man. God does not lead us into temptation; "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." Our Father, however, does not leave us alone when we are in the midst of temptation. He abides with us, and guides us safely to victory when we keep the mind's eye fixed on the good, and remain true to the Christ.

QUESTIONS

1. When will one get what he prays for?
2. What is the meaning of "hypocrite"?
3. Explain verse 6 of the lesson.

4. How do we all pray constantly?
5. Give a short explanation of verses 9 to 15.

Lesson 3, October 19, 1924.

Unity Subject—SOWING THE SEED OF TRUTH.

International Subject—THE PARABLE OF THE SOWER.—Mark 4:1-9.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.
2. And he taught them many things in parables, and said unto them in his teaching,
3. Hearken: Behold, the sower went forth to sow:
4. And it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it.
5. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:
6. And when the sun was risen, it was scorched; and because it had no root, it withered away.
7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.
9. And he said, Who hath ears to hear, let him hear.

Golden Text—*The sower soweth the word.*—Mark 4:14.

Silent Prayer—*All the words of Truth sown in my soul will bear good fruit.*

Parables are analogies, comparisons. In religious teaching, a parable assumes a likeness between higher and lower things, or spiritual and material, and reveals the analogy. The parable in this lesson illustrates the relation of the word, or thought, to the various soils, or mentalities, in which it finds lodgment.

Man is the sower, and "the sower soweth the word."

Most people think that the word referred to here by Jesus is especially related to the Scriptures, that the sowing of that word is accomplished by preaching or talking with ecclesiastical authority. But Jesus says: "The sower went forth to sow." Nothing is said about his official capacity as a sower of good seed. Then whoever gives forth the true word is an authorized sower. Whoever you are, if you are telling the truth about God and his kingdom you are his preacher, fully supplied with all the credentials of the highest dignitary in ecclesiastical orders.

"In the morning sow thy seed, and in the evening withhold not thy hand." Tell these glad tidings of the now present kingdom of good. Although all the words that one sends forth may not find reception in the minds of those who listen, one should speak just as if he expected them to. The farmer always plants with the expectation of getting a crop, no matter how often he is disappointed. Some of the truth that you have sown may have fallen by the wayside, some on rocky ground, some among thorns, but a share has found a resting place in good ground and will surely bring an increase.

Metaphysically, the wayside indicates the external plane of consciousness, where conditions are most adverse to free ideas. "Rocky ground" represents enthusiastic, gushing, shouting states of mind, lacking depth and endurance. Mental thorns are the cares of the world, acquisitiveness, the strife for material possessions. The very best mental soil is found in the receptive, reflective, understanding states of mind. When an idea enters the consciousness and produces a multiplication of ideas, it is in a rich environment and will surely produce a large crop; it cannot possibly bring forth error fruit. If the word is good, the mentality is good, and prayer and affirmations of only good go forth, the crop will surely be bountiful.

Marvelous is the power of the word, every word,

but the word of Truth above all. Henry Draper, the renowned physical scientist, says that the sensitive plate of nature is so delicate that even the passing shadow of a cloud is registered on the earth, and its impress could be reproduced had we the proper appliances. Think of this fact, then think of the mightiest engraver of life, the spoken word, and you can in a measure conceive the importance of what you say. Let us remember always to sow good seeds, regardless of the field. "The seed is the word of God."

QUESTIONS

1. What is a parable?
2. Who is the sower in the parable of this lesson?
3. What is the seed?
4. Explain the different soils in which the seed is sown.
5. Does one need ecclesiastical authority for giving forth the word?

Lesson 4, October 26, 1924.

Unity Subject—SPIRITUAL MASTERY.

International Subject—THE STILLING OF THE STORM.—Mark 4:35-41.

35. And on that day, when even was come, he saith unto them, Let us go over unto the other side.

36. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

37. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?

39. And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye fearful? have ye not yet faith?

41. And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

GOLDEN TEXT—*Who then is this, that even the wind and the sea obey him?*—Mark 4:41.

SILENT PRAYER—*My word, "Peace, be still," quiets every turbulent thought.*

The law of action and reaction, activity and rest, operates everywhere. In mechanics it is reaction or tendency to inertia that defeats the perpetual-motion machine of the idealist. The mind intuitively discerns that in the realm of causes all things are equal and that that equality should extend to the realm of effects. When the effect is not properly adjusted to the cause, equality does not prevail. There is a plane of action, however, where the reaction is so closely allied to its cause that they seem equal. Jesus called this plane, faith. Faith is the spiritual name of the going forth of energy from mind until it becomes the very substance of thought action, and there is no reaction.

Metaphysicians, after years of experience in manipulating thoughts, come to realize that their minds are the centers of vibratory forces and that they more or less control these forces. This is the conscious recognition of that all-pervading energy which we know to be the cause of all manifest life. Life does not go and come, it does not act and react; it simply *is*. When man, through understanding, faith, concentration of thought, and demonstration of mental power, lays hold of this inner energy, it becomes to him a perpetual life flow, and he has attained the realization of eternal life taught by Jesus as the *summum bonum* of existence. The various steps leading up to this attainment are symbolically given in the life and teaching of Jesus.

Today's lesson shows that the I AM has not attained a full realization of mental calm and perpetual energy, but, after a period of teaching and demonstrating of

Truth, is overtaken by sleep. After strong affirming and denying we should proceed to equalize, in our consciousness, the energy which we have set into action. If we do this, no disturbed subconsciousness will follow. If we do not consciously equalize these forces, they find their own equilibrium with unrestrained violence—a storm. If we were in full development this would not be necessary, but being only partially in harmony with Divine Mind, we set up mental vibrations that act at variance with the fixed thoughts in consciousness, and a storm ensues, when we let go or fall asleep. This is the natural reaction that comes after the extraordinary mental effort of realizing the law of being and existence, or expounding all things.

"Let us go over unto the other side" refers to the passing of the thought from the positive to the negative pole of consciousness. The waves that beat against the boat (which is the nervous system, or vehicle of the mind), are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful *I* in each of us, is calmly sleeping through all this in the stern of the boat on a cushion. This cushion, or pillow—as it is given in the old version —lying in the stern of the boat, is represented by the medulla, the little center of nervous energy lying at the rear or "stern" of the brain. When we fall asleep, the conscious identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson, there has been great mental force exerted. Waves of thought are sweeping through the nerves at a tremendous rate, and the disciples or faculties of the whole mind are stirred up and afraid. The commotion becomes so pronounced that the I AM is awakened and comes out

of its sleep. It then asserts its dominion and power by speaking the word of peace. Then follows a treatment against fear.

The experience symbolically pictured in this account is quite common in the daily lives of those who are developing the powers of the mind, and they often find their sleep disturbed by dreams of storms and impending dangers. The dreams are the result of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit bolt upright in bed and quietly hold for the peace and harmony of Spirit. Then affirm the peace of Spirit, and deny all fear. Repeat this until you get the realization of your effort, which is a consciousness of the very substance of harmony or divine faith.

QUESTIONS

1. Explain something of the law of action and reaction.
2. What is faith, as taught in our lesson?
3. Explain the "storm."
4. What does "Let us go over unto the other side" refer to?
5. When the I AM is awakened and asserts its dominion and power, what occurs?

LESSON 5, NOVEMBER 2, 1924.

Unity Subject—THE RESTORATION.

International Subject—THE PRODIGAL SON—WORLD'S TEMPERANCE SUNDAY.—Luke 15:11-24.

11. And he said, A certain man had two sons:
12. And the younger of them said to his father, Father, give me a portion of *thy* substance that falleth to me. And he divided unto them his living.
13. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, *and* kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—*I will arise and go to my father.* —Luke 15:18.

SILENT PRAYER—*In all my ways I acknowledge thee.*

The "two sons" typify the two departments of the soul or consciousness. The son who stays at home represents the religious and moral nature, and the son who goes into the far country represents the appetites and passions. Going into a "far country" is separating the consciousness from its parent source. When any department of man's nature is exercised without thought of its relation to Divine Mind, there is a separation in consciousness. Independent mental habits are formed

and a realm of thought and a realm of action are set up that have no consciousness of the source of their existence. To avoid such a result, we are enjoined to "do all to the glory of God."

Any function of the organism that is used without being united in thought with Divine Mind eventually fails. No matter who you are, if you are exercising any of the sensations of the flesh without first dedicating them to God and mentally asking the divine Presence to coöperate in what you are doing, you will finally come to want.

Hence we should ask and affirm the presence of Divine Mind when we eat our food and when we eliminate it. There should be no distinction or separation in the character of these functions. In Being one is as important as the other, and the great river of Life must flow into all. The various forms of prolapsus of womb, bladder, and rectum are mute evidences of the lack in consciousness of the one sustaining Life. These may seem to be homely truths, but they are vitally important to the health and well-being of the human family.

The light of Truth is being turned on in this great day of the Lord, in finance, in government, and in food manufacture, yet men are seeking to hide the "riotous living" of the prodigal son under the veil of secrecy. The time is at hand when this veil will be lifted. All the dark places of the land are to be opened up. The expositions of iniquity in high places will be appalling, but the error must be shown in order that it may be corrected. The purification of the moral atmosphere will make easier the descent of the sunlight of Truth into the minds of those who are seeking righteous ways.

The bounty of Divine Mind will be poured out upon depleted men and women everywhere if they will in consciousness comply with the law of return to the Father's house. The first step is repentance and confession—not to man, or in conformity to theological

forms especially, but to God direct. Say to the Presence: "Father, I have sinned against heaven, and in thy sight." Though you may seem "afar off," the Father will see you and will have compassion and will kiss you and receive you into his presence.

The rejoicing and the feast, the ring and the best robe, symbolize your various possessions of soul and body under the law of conscious unity with God.

QUESTIONS

1. What are the "two sons" in this lesson?
2. What is meant by going into a "far country"?
3. Why should we ask and affirm the presence of Divine Mind in all that we do?
4. What must men and women do that the bounty of God may be poured out upon them?
5. What do the rejoicing, the feast, the ring, and the best robe symbolize?

LESSON 6, NOVEMBER 9, 1924.

Unity Subject—ACTIVITY AND INCREASE.

International Subject—THE FEEDING OF THE FIVE THOUSAND.—John 6:1-15.

1. After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?
6. And this he said to prove him: for he himself knew what he would do.
7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

15. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

GOLDEN TEXT—*I am the bread of life.*—John 6:35.

SILENT PRAYER—*The energy and the substance of Spirit vitalize and feed my soul and body.*

Scripture as mere history is not profitable to the overcoming metaphysician; what he looks for is practical instruction in mind operation. The lesson today treats of Jesus' feeding of the five thousand, with a few loaves and fishes. If the event took place as stated, it was a marvelous demonstration of an unknown law of food multiplication. If it was done by one man at a certain time, it may be done by other men under like conditions. History tells us nothing of these conditions. When we look deeper than the mere historical recital we find that there is a veiled meaning which may be understood by one who is familiar with the operations of his own mind.

All outward conditions are the result of ideas that

have first appeared in mind. The organs of the body are bundles of ideas that have organized themselves about a working center. They have their positive pole in mind, and it is there that we should look for the means to move or regulate them. All people and things that we see around us were first evolved in miniature in mind; all movements of things and their relation one to another have their impetus in mind. Then if at any time a man multiplied loaves and fishes so as to feed a multitude, the same ability is in all men who have made the necessary connection between the working idea and its outward expression. This ability can be developed by those who are willing to commence in a primary way and gradually work up to the larger consummation.

In the lesson Jesus represents the I AM identity in every one. Galilee means action, which is the first step in every demonstration. Do not expect results unless you act with promptness and order (Tiberias). The "great multitude" is composed of your own hungry thoughts. They want the influx of the truths of Spirit into your consciousness. Man does not live by bread alone, but by every word proceeding out of the mouth of God. You go up into "the mountain" (state of spiritual realization) and there rest with your disciples (faculties). You are then near a consciousness of divine ideas (Jews) and their fullness of supply (feast).

When you have, through affirmations of Truth, lifted yourself into the place of divine possibility, you perceive that the possibility must be made manifest through the exercise of a certain faculty or disciple—Philip, power of the word. This faculty does not know its real power. It has been exercised only in counting pennies' worth and loaves of bread and has no knowledge beyond the realm of symbols. Then the realization of your strength (Andrew) speaks and he sees a small way into the demonstration. But you know

that even a slight perception of the universal substance (bread) and the idea of increase (fishes—fecundity) put together with the power of the word, and the strength of faith (Andrew, brother to Peter) will increase until all needs are filled. After you have spoken these words there will be left in the consciousness a fullness and completeness (twelve baskets), a rounded out satisfaction which you could never have gained from any outward source.

Surely this is that prophet (promise of God) which should come into my world.

QUESTIONS

1. Where do all conditions originate?
2. What does Jesus represent in this lesson?
3. What is the "multitude"?
4. Explain going "up into the mountain."
5. What kind of ideas do fishes represent?

FAITH IN MEN

Jesus believed in people. That was one secret of his power. And he made them believe in his belief in them. The source of moral impotence is that people have lost belief in their own power to rise. A part of Christ's great secret with men is that he re-created in them a belief in their power to rise into a better life. He persuaded them that goodness was possible. Their impotence was broken. His message was that the resources of God are such that nothing stands between a man and a better life except his own unwillingness. "Rise, take up thy bed, and walk!" he said . . . Jesus has this power [of spiritual suggestion]. In his radiant revelation of the love of God the suggestion becomes operative. We must catch that faith and confidence in our work, and communicate it. We must communicate to men our faith in them and God's faith in them, through our own attitude and message, and our own faith in God.—*James Reid.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

SALVATION TODAY

We believe in waiting upon the Lord to receive power from on high. All power, life, and every good come from God. To *wait on him* for the realization of any blessing that we are seeking, be it the baptism of the Holy Spirit as at Pentecost, greater inflow of divine life into consciousness, healing, or whatever it may be, means to commune with God in prayer, to affirm Truth, to meditate on it, and thus open one's mind and body to receive the good that one is seeking. This "waiting" is not the common error idea that causes one to put off his good to some time in the future, as though it could not be received now.

The reason why so many persons wait indefinitely for their healing is because they keep thinking that after a while the Lord will heal them; they do not exercise a present tense faith—they do not believe that now is the accepted time and today the day of salvation. They do not seem to grasp the fact that the faith which is the very substance of the thing hoped for, that brings the thing into manifestation in one's life, is the inner conviction that one has *now* the thing for which he has asked, even though as yet there may be no outer sign of its presence. It is the faith that says with Jesus Christ, before there is any sign in the outer that one has received: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." It was *after* Jesus had said the foregoing words that he spoke with the authority that brought Lazarus from the grave.

This is the truth that we seek to impress upon those who come to us for spiritual help: that they should not

wait for their good to come to them some time in the future; that they should not put it off by thinking that they must wait indefinitely for it, nor even until tomorrow or next week, but that they should wait upon the Lord in prayer, in spiritual communion with him, in the faith that he is at hand to heal and to bless now, all the time. The only reason why one seems to have to wait for any good is because through prayer, through affirmation of truth, through meditation, and through praise one waits on the Lord in order to open one's consciousness to receive His unlimited good.

The word, wait, really has two meanings. One is, to put off salvation until some future time by thinking that it cannot be received now; and the other is to wait on the Lord in prayer and faith in order to make oneself receptive to the good that the heavenly Father is giving his children all the time, without limit. If his children have not consciously received, it is because they have shut their minds and hearts and lives to the good, through their ignorance and unbelief.

EXPEL THE LESSER ENTITIES

It is difficult for one person to tell another just how he may know when he has made at-one-ment with the Father, since different persons do not have the same experiences. But one will surely know for himself when an inspiration is of Spirit. Jesus said that his sheep know the voice of the real shepherd and they follow him, but that they will not follow a stranger, for they do not know the voice of a stranger. If you are not sure about the origin of the voice that speaks within you, it is rather good evidence that the voice is not that of the Christ, your true, spiritual I AM, the shepherd of your sheep, your spiritual thoughts.

You should always remember that the voice of the Christ within you can never be heard with the outer ear. It is soundless, just as the ideas of the one Mind

are without form. When you get into the realm of sound and pictures, you are in the soul or psychic realm instead of in the purely spiritual realm. When you really get into touch with the Spirit of God, the voice that speaks to you will come in the nature of ideas, an inner revelation of truth, an inspiration, illumination, or strong impression, but there will be no sounds and nothing to be seen with the outer eyes. With the inner revelation of Truth and assurance of oneness with the Father, there will be a deep peace and a restful trust which cannot be misunderstood.

In I John 4:1-6 we are told to try or prove the spirits. We do not think that this has reference to spirits of persons who have died. This text means that we should test our own thoughts and find out whether we really believe that the Christ is come in our flesh, in order that we may become like Jesus Christ, as perfectly spiritual and immortal in manifestation as we are in our true inner selves. In dealing with other living people we can discern their standing in regard to Truth, by ascertaining whether they in spirit confess the Christ as being brought into expression and manifestation throughout their organism, which includes both soul and body. It is the spirit of Antichrist in any individual that does not believe in Christ as the present fullness of life for the whole man, spirit, soul, and body.

We think that the foregoing is the truth taught in I John 4:1-6. We do not think that the text refers to so-called spirits of dead people. We do not think that spirits or entities of the dead can trouble living people—certainly not those who do not open themselves to such things by believing in them, inviting them, or fearing them. One who believes only in God and the Holy Spirit, and who places himself in the care of the one Spirit of truth, need never trouble himself about lesser entities and such things. Such a one will always be safe, and will know that which is true.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Wellston, Mich.—I thank you for the good that I have received from your prayers. I wrote you for prayers for healing of tumor and of rheumatism. My doctor said that I must have an operation, but as soon as my letter reached you I began to feel better. I have improved greatly. I am up and doing my work. I am thankful to God and to Unity.—*Mrs. L. E. H.*

Adams, Mass.—Please accept this offering, with my heartfelt thanks for my husband's complete recovery from cancer. His chin is now as smooth as any one's. In fact, it is so well that for several weeks he has been able to shave over it. His cure is wonderful.—*Mrs. J. M. B.*

Edgewater, Colo.—I asked you several weeks ago for prayers for healing my heart. I want to thank you, as the pain is gone. God will relieve us if we look to him for relief. I get much good out of your books.—*Mrs. L. W. M.*

New York, N. Y.—You have been instrumental in bringing help to my brother. He has recovered from the injuries received in the automobile accident and I fully believe that his miraculous recovery was due to Unity prayers. —*E. S. S.*

San Francisco, Calif.—My boy had been suffering from a cold for three months. All the doctors asserted that he had tuberculosis, and wanted to send him away to the country. Soon after I mailed the letter to you he seemed relieved and the next day he asked for food. Now he is well.—*Mrs. E. R. M.*

Fillmore, Ill.—I am sincere when I say that words fail to express my gratitude to you. Once several years ago your prayers saved my life. Only last summer you saved the life of M., after four doctors had given her up to die. —*A. T.*

Memphis, Tenn.—Please accept this love offering and my sincere thanks and appreciation for your prayers for my son. One hour after the telegram was sent to you the fever went down, and he was up next day.—*Mrs. L. S.*

Crystal City, Mo.—I wrote you for help in overcoming asthma. The claim has been met and I thank you heartily. I ask God's blessing on you and your work.—*Mrs. J. P.*

Houston, Tex.—I wrote you for prayers for healing of acid in the blood and for healing of indigestion. I am thankful to say that I am healed now and praising God with my whole heart. I thank God that I found Unity's teachings, which have given me comfort and understanding. May God ever bless you with his bounteous flow of all-good. —*Mrs. E. E.*

Vancouver, Wash.—Mrs. L. has been healed through Unity. Her skin is clear, and she is feeling very well. Mrs. B. wrote you, asking for prayers for her husband, who had a slight stroke of paralysis. Before the letter reached you he was healed.—*K. J. B.*

Anderson, Ind.—I telegraphed you this morning to treat my wife for healing of abscesses in the throat. About 8 a. m. one of the abscesses broke and about 10 a. m. the other broke. You do not know how grateful we are. She is getting along fine, so you may discontinue prayers for her.—*C. R. E.*

Wheeling, W. Va.—I thank you for your prayers for my eye. I had been doctoring a sty on my eye for about a month without healing it, so decided to write you for help. The morning after I wrote to you all signs of the trouble had gone.—*I. S. G.*

Rochester, N. Y.—I asked you for treatments to relieve high blood pressure. You may discontinue treatment. I am well again. I thank God and Unity.—*A. F. K.*

Omaha, Nebr.—You may discontinue prayers for healing me, as the stomach trouble has entirely disappeared. I praise God and Unity.—*Mrs. C. F. F.*

Emporia, Miss.—I enjoy the teachings of Unity. They have given me a better understanding of the Bible. I have received health through your prayers. When I wrote you three years ago I had a terrible cough. I had had it for about ten years and the doctors said that I could not be cured. But thanks to God and to Unity, the cough is gone. I am in good health now.—*Mrs. N. W.*

Los Angeles, Calif.—I came to Unity last November and attended a healing meeting where I received special prayers for a dislocated hip. I rejoice to say that the hip does not trouble me any more and I walk better than for many months. I thank you and the heavenly Father for this great blessing. I am inclosing a love offering.—*E. T.*

Toledo, Ohio—I was suffering from a cold and my throat was very sore. I read Unity and thought Unity. Finally I went to bed with a chill. Although I could not sleep, I continued to hold the healing thought. At last I had the most wonderful demonstration that I ever experienced. I heard these words: "Be of good cheer. I am with you always." Immediately the soreness disappeared from my throat and I lost the cold. We certainly appreciate the wonderful work that you are doing for the Master.—*C. B. B.*

San Angelo, Tex.—Please discontinue prayers for my mother, my brother, and me. My mother and I were bedfast at the time I asked your help, but everything is now all right. I know that you are the means through which we all have been benefited, and I appreciate your help. —*E. F.*

Havana, Cuba—I wrote you for prayers in behalf of my health. I had fallen in the street, landed with my whole weight on my elbows, and injured an arm between the shoulder and the elbow. For a year I suffered untold agony. I could not move my arm in any direction, without intense pain. One morning I received your answer to my request for help. The next morning when I awoke I was completely healed, and the pain has never returned.—*Mrs. B. H.*

Rayfield, Mont.—I am writing you to tell you that C. S. is well. The lump that was on her lip is gone; the sore throat and the cough are healed, and she has gained three pounds since I wrote you for prayers. We both thank God and Unity for her health.—*Mrs. I. E. S.*

Winnipeg, Man., Can.—Please accept my thanks for the healing of my boy. He is home from the sanitarium where he had been for fifteen months with peritonitis of the bowels. He is a living example of what prayer will do. He thanks God and Unity for this wonderful blessing. We are trying to study and to live the laws of Truth. I shall be pleased to write or to see any one in regard to my boy's healing. Praise God. It has meant so much to have my boy given back to me after doctors told me that he could not live.—*Mrs. A. H.*

Hugoton, Kans.—A few weeks ago I wrote you asking your prayers to heal toothache. After I received your literature and repeated the daily prayers the toothache ceased. I am thankful to God for healing, and to you for your prayers.—*Mrs. E. R.*

PROSPERITY

Pasadena, Calif.—I now know that when one lets go, stops asking for specific things, and cheerfully does the work at hand, then God's will is done. About five weeks ago I obtained a position that is the best that I have ever had, and I can see now why I have not had it before. I was not ready; I had not reached the place where I was leaving my affairs in the right Hands. I want to thank you sincerely for all your help and to say that in all my life before (and I am more than sixty years young) I have not at any time been so well and happy as I am now. I now see the source of my supply, and I am finding the kingdom of heaven within.—*Mrs. A. F.*

Twin Falls, Idaho—I want to thank you for the wonderful help you have been to me. I wrote you for help to get work for my husband and my two sons. In less than a week my husband got work, and in less than two weeks my boys got work. My boy lost my Eversharp pencil in a large field. I sent four different persons at different times to look for it, without success. Finally I decided to use The Prayer of Faith and to go myself. I walked out, saying my prayer, and in less than five minutes I picked up the pencil.—*Mrs. P. R.*

Chicago, Ill.—I wrote you for your help and I feel that God has answered our prayers. In less than a week after I wrote you a young woman came into my shop and asked if it were for sale; a few days later she bought it.—*C. S. C.*

Houston, Tex.—You may discontinue prayers for my husband. He had a steady job even before I received your letter. He daily uses the prayer that you sent. He says that it has helped him very much.—*Mrs. R. S.*

Portland, Ore.—I thank you for your great help in obtaining a position for my husband. He is now occupying a suitable place and is satisfied and happy. Your work is God's work glorified in man.—*Mrs. R. M. K.*

Honolulu, T. H.—Some months ago, feeling ill and discouraged, I wrote you asking for your prayers. As soon as the letter had been mailed I felt better. The clouds rolled by and I got a new grip on myself. I found a very good position, when it seemed that there was no position to be had. I thank God and Unity for helping me.—*B. M. S.*

Alexandria, Va.—I want to thank you for prayers, for the request has been answered: both my daughter's rooms have been rented.—*Mrs. J. T.*

London, Ont., Can.—I wrote asking your help in securing a position and in obtaining funds. I am extremely thankful to say that I received both. I inclose a love offering of my first earnings.—*O. W. F.*

Auckland, New Zealand—I write to thank you for your kind ministrations in my behalf. As soon as my letter was posted to you, our difficulties vanished. Our affairs are prospering. May your good works continue and so spread hope to the world.—*Mrs. M. S.*

St. Louis, Mo.—I wrote you asking for prayers that I might be successful in disposing of my property. I sold it in less than a month. May God bless your good work. —*Mrs. C. L. P.*

Chicago, Ill.—I wrote you for prayers for my nephew. My letter had hardly reached you before he got a good job. I am thankful to you for prayers.—*C. J.*

Seymour, Ind.—I want to thank you for helping us to rent our storeroom. A short time after writing you we rented it to a desirable tenant. Mother had thought that it would never rent again.—*A. R.*

Birmingham, Ala.—I wrote you for prayers for my brother, who had lost his position and who was virtually without funds. He wrote me a few days ago that he had obtained a good position. I wish to thank God and Unity for the good that has come to him.—*Mrs. M. E. C.*

Corning, Calif.—I inclose a love offering for prosperity. My mother wrote last summer asking prayers for a good crop of fruit. We had the best crop that we have had since we have been here.—*C. M. B.*

Hamburg, N. Y.—I received a position in two days after mailing my letter asking you for help. Since then a better position has been given to me. To me this is wonderful and my heart is full of gratitude to God and to Unity.—*G. C. L.*

Gervais, Ore.—I wrote you for prayers for my son and my nephew, who were out of work. Before I received your letter they had work. They are doing well. I thank God and you for the help received.—*Mrs. A. W. N.*

Battle Creek, Mich.—I wrote you for prayers that my boy might obtain a position. A few days after receiving your literature he secured work, but not what he wanted. Three times daily I held the prayer that he might find work for which he was fitted. He is now working in the line that he likes, with splendid opportunity for advancement.—*Mrs. E. B.*

Fallon, Nev.—I wish to thank you for your prayers in my behalf. I feel that I have been greatly benefited and blessed. I wrote you asking for prayers that I might secure work. About a week later I was enabled to go into a business for myself; the way was opened very unexpectedly. I am making a success.—*Mrs. M. R.*

Cincinnati, Ohio—I am writing to tell you of the wonderful blessings that have come to me through prayer and Unity. I now have tenants in the house and I have work. I have steady employment in the nicest place in which I have ever worked.—*Mrs. E. S.*

Eureka, Calif.—About three weeks ago I wrote asking prayers that my husband might sell his business. It was satisfactorily sold in a very short time. We give thanks to God and to Unity.—*Mrs. J. C.*

Buffalo, N. Y.—Your prayers for the sale of our property have been answered. We sold the property for more than we expected. I have had many prayers answered since I have been interested in Unity.—*E. D.*

GOOD WORDS CLUB

Boston, Mass.—I am coöperating in the effort to produce a better and happier community. I know that the Good Words Club will continue to increase in power until a wonderful difference in spiritual conditions will have been wrought.—*L. H. S.*

Indianapolis, Ind.—The Good Words Club has helped me to close the door of my lips and to think: "Peace and harmony are mine now." I am happy to be a Good Words Club member. I inclose a love offering.—*Mrs. J. M. S.*

Irwin, Iowa—The Good Words Club is causing me to realize the importance of all words. A great blessing is attending my efforts and I hope to improve more rapidly in the future. God bless the Good Words Club.—*Mrs. N. D.*

Galena, Kans.—It is marvelous how lives and circumstances are changed by words. I am happy and prosperous. My greatest joy is the love which I have for all whom I meet. I look for the good.—*Mrs. C. M. H.*

San Bernardino, Calif.—Since I joined the Good Words Club a wonderful change has been made in me. I now see how easy it is to follow God's good Word. I bless and thank God for teaching me to watch my words. As a happy member of the club, I love everybody and see good in everybody.—*Mrs. T. G. S.*

HELPED BY UNITY LITERATURE

Portland, Ore.—I have been reading "Christian Healing," and although I have finished only the first two lessons, going over them again and again, I think it the most wonderful thing I have ever read. I had been nearsighted all my life, having to hold printed matter very close to my eyes, but while I was thinking of the second lesson I dropped the book to my lap. Glancing down, to my great surprise and joy I found that I could read the print easily. This is a great demonstration, as I had not consciously thought of my eyes. I have made many demonstrations with your help, but this is the first one that I have made alone. I am growing spiritually, for which I thank God and Unity.—*Mrs. P. J. M.*

Tacoma, Wash.—Before we read Unity we never knew the things that Unity has taught us, for we never went to church. But now I begin the day with the little verses and they start the day right. It seems that no matter what we want, we get it. We have everything to make us happy now. If any one had told me when I first wrote to Unity that we would have a nicely furnished home within a year, I should have thought it impossible.—*Mrs. A. A. G.*

New York, N. Y.—I wish I might tell you daily of the happiness that has come to me from reading your wonderful literature. Unity has shown me clearly the Source of everything and has given me poise. All the perplexing situations that arise in household matters melt away when I give them into God's care.—*B. M. S.*

Los Angeles, Calif.—I feel that I always can learn something good and helpful from a perusal of the articles published in your magazine, and I always have words of praise and a grateful heart for your wonderful work.—*M. E. N.*

CONTROL OF ELEMENTS

San Pedro, Calif.—The long needed rain came in two installments. We feel that we owe this blessing to your prayers, and we thank you from the bottom of our hearts. —*Mrs. G. R.*

Livermore, Calif.—Since I asked your prayers for rain, it has rained here very bountifully. I wish to thank you. Inclosed please find my love offering.—*Mrs. M. W.*

Tesnus, Tex.—I wrote you asking prayers for rain. The rain came, a most wonderful one. I thank God. —*Mrs. A. A. J.*

CORRESPONDENCE SCHOOL

Thorhild, Alta., Can.—I received the certificate for completing the Corespondence Course and I am very much pleased with it. Every lesson has been one of deepest interest and satisfaction. For years I had longed for a knowledge of Truth. Before I took the Course I did not understand the divine plan or my relation to God. Every page of the lessons was full of information. I feel that the lessons were especially prepared for me.—*H. A. M.*

Santa Maria, Calif.—I have been so blessed in mind and affairs during the time that I have been receiving your personal instruction through the Correspondence Course, that I have some feeling of regret that I am answering the last lesson today. I am full of love and gratitude for all that you have done for me through these lessons. I bless the inclosed offering to your work, knowing that God will bless and prosper you.—*Mrs. W. C.*

Guthrie, Ky.—I have enjoyed the study of the Correspondence Course so much that I regret that it is finished. I shall try to make these wonderful truths the guide in all the acts of my daily life. I feel under obligations to Unity for what has been given me through the lessons of the course and shall remember you in a substantial way. God bless you. —*M. M.*

BE YE TRANSFORMED

Union City, Tenn.—Great good has been accomplished since I requested prayers for the realization of truthfulness. I heartily thank you for your letter and the excellent affirmation. I am beginning to realize that "the spirit of honesty, promptness, efficiency, and order" really is being expressed in me and is manifest in what I do. I want to tell you of one of my victories. Last week the desire for approbation led me to make a false statement. However, I straightway corrected it, and instead of feeling humiliated over the occurrence I was really grateful.—*Mrs. R. C.*

Old Albuquerque, N. M.—I want to tell you that I have come into a wonderful understanding. Harmony, peace, love, and gladness have taken the place of fear, worry, and doubt, for I know who and what I am. Words can never express what Unity has done for me.—*K. E. E.*

Hermosa Beach, Calif.—I wrote you some time ago concerning my husband's restless condition. God has answered our prayer and my husband and I are very happy indeed.—*Mrs. O. S.*

TITHING

Chicago, Ill.—God has been good to us. Even though my husband had but seven days of work with his own company, we had more money to use than during any other month in a long time. He obtained some work on the side. Then a man paid him some money that had been due since last summer. God has now furnished us a position, the money to go to it, and a place in which to live. I began to tithe three months ago. My first tithe was $20, my second, $30, and now my third is $43.—*M. W. M.*

Martinsville, Ind.—Blessings are coming to me fast since I began tithing.—*D. H.*

Detroit, Mich.—Inclosed find a love offering for the wonderful help you have given me through your prayers and your booklets. I thank God and you for refuge in trying times. Last night when my husband opened the tithe box, he said: "Just look! There is more than $15." We used to think a dollar quite a bit for us to give, but, praise the Lord, he sets us free!—*Mrs. R. E. L.*

Chandler, Okla.—Inclosed is my tithe. May God bless you in your work. I am meeting with success because God guides me each day in all my transactions. Each morning I ask for guidance, and I receive it.—*Mrs. W. W. L.*

PROSPERITY BANK

Bellingham, Wash.—I thank you so much for your financial and spiritual help. My husband's business has improved wonderfully since I received the prosperity bank, and I feel that I never want to be without one. May God shower blessings upon you and your work in helping humanity to trust in God.—*Mrs. M. H.*

Gardena, Calif.—I want to tell you of the wonderful things that have come to us since I sent for the prosperity bank. Yesterday my husband came home and said that he had been promoted to one of the best jobs in the studio in which he works. I thank God and Unity for the increase.—*Mrs. O. C.*

Springer, N. M.—Many blessings have come to us through the use of the prosperity bank. Since I sent for my last bank I have been marvelously conscious of the power of your prayers for me. My mind has been transformed. From fear and almost every sort of inharmony, I have attained peace and more happiness than I have before known. —*O. S. G.*

RADIO NEWS

Kansas City, Mo.—We listen in to all your radio services and we love to help out. Inclosed you will find our love offering, which we have blessed at the Sunday morning and Sunday evening radio services. We like to hear Mr. and Mrs. Fillmore and Mr. Gable send over the messages of Truth. The music is wonderfully sweet and comforting. In love we thank you.—*Mr. and Mrs. H. C. M.*

Salina, Kans.—I haven't words to express my gratitude to you, or to tell you how we have been helped since we have been listening to your services over the radio. I join with you to help myself and others. Now we have peaceful Sundays. I thank you and bless you.—*C. M.*

Decatur, Ill.—Several of us listened to your Saturday night healing service, and we were able to hear it distinctly. We easily recognized Charles Fillmore's voice.—*Mrs. M. T. W.*

Winchester, Tenn.—I heard the Saturday night service, over the radio, and it was wonderful. It seemed that I was there with you, as Mr. Fillmore's voice was so clear.—*Mrs. L. K. K.*

Marlin, Tex.—I listen with delight to everything coming to us from you, over the radio. The sound of your voices in prayer and song thrills me with pleasure.—*Mrs. M. J. C.*

FROM CHILDREN

Tulsa, Okla.—I wrote you in regard to my graduating. I am very happy to state that divine love and Truth and the help of Silent Unity have enabled me to graduate without one bit of trouble. However, at the time I wrote you, I was told that it would be impossible for me to graduate. This is one of the many, many demonstrations I have had since reading and studying the works of Unity.—*L. D.*

Ava, Mo.—I passed to the seventh grade. I thank our Father and you. All the questions were easy. I answered every one. I said to myself: "Now that I have written Unity, I know that I shall pass."—*H. C.*

Montreal, Que., Can.—I received your kind letter and am trying to do as you say. I know all The Prayer of Faith. I am glad to tell you that I came first in my class last month. I am nine years old.—*B. L.*

Danner, Ore.—My eyes have improved so much that you may stop praying for me.—*R. C.*

MISCELLANEOUS

Riverside Drive, N. Y.—A school friend and I were traveling in Japan, and were staying at the Grand hotel, Tokio. Only twelve escaped from that hotel during the earthquake. When the earthquake came, at three minutes of twelve, my friend and I were in an antique shop. The glass cases on one side of the wall fell around us. The day before, we had been talking about earthquakes and some one had told us that a doorway is seldom thrown down by an earthquake. My friend ran to the doorway. I tried to run, but was thrown on my face. I stayed where I fell, until the quake was over. It lasted one minute. As I fell I repeated these words from the Ninety-first Psalm: "A thousand shall fall at thy right hand, but no harm shall come nigh thee." I had no fear thought. As soon as the quake struck I knew that I was saved. I told my friend: "We are saved; God is good; nothing can happen to us." My friend escaped with only a few bruises.—*Mrs. W. H. B.*

Nigeria, W. Africa—I am writing you from the fullness of my heart to thank you for the help that you have given me. It is beyond me to express how much Truth has done for me. I asked your prayers that I might succeed in my examination and I was successful; I asked prayers that I might find a situation and the prayers were granted. You prayed for healing of my back and all pain disappeared as if by magic. All these blessings make me to realize the saying: "Before they call, I will answer; and while they are yet speaking, I will hear." Through Unity's teachings I have come into the realization that God is nearer to me than hands and feet, when at first I thought him to be located in the unseen heavens and punishing and rewarding according to his will. I am daily realizing my indwelling Lord, and God himself leads me with his mighty hand. —*M. O.*

Detroit, Mich.—I am grateful to God and to you for your prayers for health, happiness, and prosperity. My husband has been working steadily ever since I wrote to you, enabling us to pay nearly all the debts we owed. I wish I could express to you the benefit and joy which I have received through your prayers. I have never felt so close to God before in my life. May God bless your work always. —*M. W.*

Chicago, Ill.—Your Wee Wisdom magazine is certainly a blessing to children.—*Mrs. F. T.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine one year	$1
Weekly Unity one year	1
The Christian Business Man one year	1
Wee Wisdom one year	1
Unity Daily Word one year	1
Unity Local Program one year	1
Sunday School Leaflets one year	1
Unity Healing and Prosperity Records one year	3

Sample copies of these periodicals, except the records, will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

We have recently simplified our subscription records and we ask your coöperation in order that this change may make the improvement that we expect it to make. If you are asking a change of address, please observe these three points:

1. Always send old address as well as new.
2. Give the name of each periodical on which you wish your address changed.
3. Always sign your name in the same way.

HOW THE UNITY TEACHING WORKS

There is an old saying that runs in this wise: "One can't see the wood for the trees." This saying is particularly applicable to the person who is so engrossed in the details of a great business that he loses sight of the ideal to which the business is dedicated; however, the saying does not apply to the busy workers at Unity headquarters. Recently a prize was offered to the Unity worker who should write the best essay on the subject: "What I Get at Unity Besides my Salary." The prize essay is given herewith:

Unity is giving me, besides my salary, a course in scientific living.

When I came to Unity I came for a job, and for no other reason. Unity happened to need a person who could deliver service along the line in which I specialized; I was desirous of establishing more cordial relations between my stomach and the commissary—hence the bargain. However, in the lingo of the day, I was no bargain.

When I began to work at Unity, I had definitely decided that the world was operated on a hit-and-miss plan and that men did not get their just deserts. I knew where I wanted to go, but I could not find the way. Living was not much fun, but I was continuing to live, because I had the habit. Religion appeared to be a choice collection of bunk. People prattled of their omnipotent God—and trusted doctors for healing; they testified of their God who gave abundantly to his children—yet they were no more successful financially than the avowed infidels. So far as visible evidence showed, Christians were no more healthy, no more happy, no more wealthy than their less upright brethren. True, Christians spoke often of a heaven to which they would go after death—but they admitted that it is the first instinct of man to avoid death. Moreover, I had inquired very diligently for some person who had actually seen this heaven of eternal bliss into which men were to be forced by death—but the evidence was all hearsay, therefore inadmissible.

After I had been at Unity a few months, I began to grasp that Unity teaches that there is a definite, scientific way of right living; that Jesus Christ did not work to establish a religion, but to expound to men a system of

living by which they can gain the happiness they believe in their souls to be their birthright; that the Master spoke truly when he said: "As a man thinketh in his heart, so is he."

Unity is showing me the divine orderliness of life. I know that if I faithfully follow the rules laid down by the Master, I shall be able to do the work that in my heart I believe I ought to do. My life is not purposeless, but purposeful. I know where I'm going, and I'm on my way.

CHRISTMAS SHOPPING

Christmas! Is it possible that it is time now to begin thinking about Christmas and the joy of choosing gifts for our friends? The newspapers are beginning to tell us so and to urge us: "Do your Christmas shopping early." This is just a hint that it might be worth your while to look over our list of books and booklets before making out your Christmas list. There is no gift that could give more year round pleasure than one of our books. If you send in your orders at once, we will arrange with our mailing department to hold the orders so that they will reach your friends just before Christmas. We wrap each of our Christmas packages with holly tape, and inclose a Christmas card.

We believe that our overseas friends will find it more advantageous to remit by American Express money order or by United States currency than by any other method.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in November Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.
November 20 to December 20

That great Physician liveth yet,
My friend and guide to be;
The Healer by Gennesaret
Now lives and works through me.

PROSPERITY THOUGHT

Held daily at 12 m.
November 20 to December 20

All-providing Spirit substance is omnipresent. I make it tangible by faith and mold it by thought.

PUBLISHERS' NOTES

A new French magazine, Unité, is to be published in Paris. The date of the first issue has not yet been definitely announced but will be some time this fall. This magazine will be about the size of The Christian Business Man but will be patterned in style and material more after Unity magazine. It will be composed principally of articles translated from the Unity periodicals. These translations will be made by French students. Senator Paul Dupuy, a distinguished French statesman and publisher, is actively interested in this new publication. Our followers there tell us that the people of France are not only ready for, but are actually begging for the philosophy and the religion that this publication will offer them.

At a recent publication conference it was announced that the 1925 Unity Calendars would be ready for distribution in the early fall. The sentiments for the different months are taken from Lowell Fillmore's column, "Things to Be Remembered," in Weekly Unity. John R. Garrison, head of the printing department, said that he had the drawings for the calendar and that he was very pleased to note that the type in the dates was larger and more distinct than in the calendars which we have had previously. The price of this year's calendar will be $.50. This price includes a box which adds to the calendar's attractiveness as a gift.

"This morning I received my first copy of Unity Daily Word. Words fail me when I try to express my appreciation of this addition to the Unity publications. The little booklet is just what I need—something for daily use. I am blessed with power from God through the teachings of Unity to affirm a thing, and it is done. Since studying Unity, I have been cured of a chronic complaint with which I have suffered from childhood." This is the vein in which people are writing us about our new magazine.

The following tracts have just been reprinted: "Truth About Selling," "Tithing as a Means of Demonstrating Prosperity," and "Let the Sunshine In." A new tract, "Prosperity Through Tithing," by W. I. Hoschouer, is now ready for distribution. This tract will sell for $.02 a copy.

Our recording department performed an interesting and unique experiment at one of the sessions of the Second Unity Conference last June. The recording laboratories are a block from the auditorium where these meetings were held. At this particular meeting a tenor solo was sung into a microphone. The solo was transmitted to the phonograph laboratory and recorded in wax, and the record was played back to the audience through a loud speaker, in less than five minutes after the solo was sung. The tones came back in the same clear, natural tones that our soloist had sung into the receiving apparatus. It was an experiment that very much interested and pleased the audience and that answered to the satisfaction of many the question that is so often asked us: "Is the voice on the Healing and Prosperity Records really recognizable as Charles Fillmore's?"

"Christian Salesman" is the latest publication that Unity offers its followers. It is a compilation of articles that have appeared in The Christian Business Man and that are of special interest to salesmen. It is the sort of book which organizations with large sales forces will find profitable to distribute to each of their salesmen. The following writers are represented in its pages: Ralph E. Boileau, Elma Wiggins, Lowell Fillmore, Lewis D. Fort, C. Alfonso Zelaya, Hazel F. Albrecht, James T. Farrelly, C. E. Bernard, Carl G. Joy, and Frederick Elias Andrews. The price of this booklet is $.50.

At a recent conference between our editorial and our printing departments, arrangements were completed that will enable us to mail Wee Wisdom to our subscribers by the middle of the month preceding the date of publication. This will insure the arrival of the magazine to each of its 43,000 subscribers before the first of the month of publication.

Many of our subscribers are interested in the organization and the conduct of Unity Sunday schools. We have recently issued a tract explaining this work and the methods used in the Unity Sunday school at Kansas City. We should be very glad to send you a copy of this tract, the price of which is $.02.

The black cats, the jack-o'-lanterns, and the pumpkins of Halloween time fairly dance through the pages of October Wee Wisdom. The children will love every poem, story, and picture of this issue. Don't let your kiddies miss it.

Special Conference issues of Weekly Unity were published August 9 and September 13. These issues were double the usual size of Weekly Unity. They contained reports of the Conference held June 15 to 28 and articles written from addresses given at the Conference. These articles include the address of welcome delivered to the Conference delegates by Charles Fillmore, a silence conducted by Frederick Elias Andrews; and a report of a healing meeting conducted by Myrtle Fillmore, assisted by members of the local healing staff.

These issues of Weekly Unity will make a splendid souvenir for those who attended the Conference. To those who did not, they will give an idea of the work done there and of the good to be gained through attendance. There were several thousand extra copies of these issues published which we will be glad to mail to our subscribers upon receipt of $.02 for each of them. The subscription price of Weekly Unity is $1 a year. It comes to you fifty-two times a year. Why not subscribe for a year, beginning your subscription with the issue of August 9?

October and June have long been named the "Bride Months." You perhaps are even now puzzling yourself about a gift for one of the October brides, something pretty and useful and still not too expensive. May we suggest a Unity Inn Cook Book? The dainty blue waterproof binding makes it a book that any bride would be glad to add to her kitchen equipment. And what a light on that first great question: "How to cook for *him?*" The price of this cookbook is only $2.

THE CHRISTIAN BUSINESS MAN—Any man or woman who will put into daily practice the teachings of this monthly periodical will succeed, in every sense of the term. Faith, confidence, mastery are rungs of the ladder by which one climbs toward attainment. This magazine contains articles of interest to the salesman, the professional man, the employee, the employer. Whatever your vocation, you will find items that will be of interest in your particular line. $1 a year is the subscription price for this periodical.

Along with an avalanche of letters of appreciation from students of Unity Daily Word comes a letter from a subscriber in Rochester, N. Y., inclosing a $100 love offering for the new publication. A number of persons sent in renewals for Unity Daily Word after receiving the first copy.

UNITY GOOD WORDS CLUB

Thirty-two thousand Good Words Club members are finding happiness, peace, health, and prosperity through the Good Words Club pledge. The purpose of the Good Words Club is to help people into an understanding of the creative power of words. Expenses of the Club are met by freewill offerings.

Membership is open to all through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort; therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State.....

Sign, personally, and return this blank for enrollment.

RULES

1. Members report, if convenient, each month.
2. Each member is to obtain at least one new member every year.

The official Club Pin (gold) $1.50, and the motto pledge card, $.25, are "helps."

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——).

Good Words Club received 130 applications for membership on July 3, 1924. This is the largest number that has been received in one day. It is pleasing indeed to note the increasing popularity of this club.

YOU CAN DEMONSTRATE

the teachings of Jesus Christ with mathematical precision when you understand their principles. Those who apply Truth to their problems and get results are those who have studied these principles and grasped their scientific accuracy.

If you have studied the Unity literature long enough to understand our basic principles, you may have personal instruction from headquarters. Tuition is on the love offering plan. A certificate is given when the Course is completed.

Include in your next letter to Unity School a request to the Correspondence School department for a schedule of the Course.

SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth, and who wish to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information.

The following is an excerpt from a letter just received:

A Penitentiary—Since I have become enlightened with the blessed knowledge of Truth I have known more real happiness than I ever dreamed existed. Through my study of Unity teachings, the desire for service was born in me. I then organized the first Unity study class that ever was formed in this institution, and was its leader more than three years. I distributed more than 40,000 pieces of Unity literature furnished gratis by the Silent-70 department. I have seen more than 300 inmates of this prison earnestly studying and endeavoring to practice Truth daily. Out of eighty-three Unity students who have left here, each and every one has "made good;" not one has since been in any trouble of any kind.—*A Prisoner, S-70 No. AX-40.*

Lessons in Truth

By H. EMILIE CADY

This is the regular text used in our beginners' classes. These lessons are so simply worded, so clearly explained, that beginners in the study of Truth cannot fail to understand them. On the other hand, the book is packed so full of the great basic principles of right living and right thinking that advanced students never fail to find further help and knowledge from repeated readings of it. This book may be obtained in the following bindings: Paper cover, $.75; paper, pocket size, $.75; cloth, $1.50; khaki, $2; limp keratol, $3.

Christian Healing

By CHARLES FILLMORE

We recommend this book especially to those who have studied "Lessons in Truth." It is also well adapted to beginners who are making an earnest, sincere study of Truth principles. It embodies Charles Fillmore's philosophy and its application to the healing of mind, body, and affairs. It is the result of more than thirty years of study and meditation by the author.

We can supply this book in the following bindings: paper cover, $1; paper, pocket size, $1; cloth, $2; khaki, $2; limp keratol, $3.

Miscellaneous Writings

By H. EMILIE CADY

This is a collection of booklets and tracts, each of which has proved its value in the solution of everyday life problems. Each chapter is complete in itself and is short enough to be read in one study period. The contents of the following booklets, with which many of our readers are already familiar, are included in this volume: "All Sufficiency in all Things;" "Neither do I Condemn Thee;" "Finding the Christ in Ourselves;" "Trusting and Resting;" "God's Hand;" "Loose Him and Let Him Go;" "Oneness with God." We offer this book in paper cover, at $.75; paper, pocket size, $.75; cloth, $1.50; limp keratol, $3.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ARK., Hot Springs—Steigler Bros., 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Unity Society, 432 Locust st.; Hewitt's Bookstore, 117 Pine st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Unity Center, 2120 S. Union ave.; Unity Fellowship, 618 W. 9th st.; Unity Truth Center, 233 S. Broadway, rms. 405, 406; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Modesto—Metaphysical Circle, 1030 12th st.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 2021 24th ave.; Unity Truth Center, 1450 B Alice st.; Mrs. R. A. Townsend, 376 38th st.
Orosi—Peace Center, box 22.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 1326 P st., Apt. C.
San Diego—Unity Society, 412 A st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2d st.
San Francisco—Unity Center, rm. 412, 251 Post st.; Metaphysical Library, 466 Geary st.; Home of Truth, 1919 Sacramento st.; near Gough; California Truth Center, 68 Post st.; Mission Unity Center, American Hall, Corner 20th and Capp sts.; Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Cruz—Universal Truth Center, 2d floor Higm bldg.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Unity Center, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.

DENVER—Unity Center, 302 Community Chest bldg.; College of Divine Science, 1819 E. 14th ave.; The Power Pub. Co., 4235 32d.
PUEBLO—Unity Truth Center, 124 W. 13th st.
D. C., WASHINGTON—Unity Society, 1326 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.
FLA., JACKSONVILLE—Unity Center, 302 Clark bldg.
ORLANDO—Carper's Bookstore, 24 S. Orange ave.
TAMPA—Unity Center, 1107 Marion st.; Henry C. Parrott, P. O. box 581.
GA., SAVANNAH—Adler's Department Store.
IDAHO, BOISE—Arch, Cunningham & Co., 910 Main st.
MONTPELIER—Verna I. Shupe, lock box 531.
ILL., CENTRALIA—Metaphysical Library, Trust Bank bldg.
CHICAGO—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 104th st.; Mrs. F. G. Ritchie, 1814 Straus bldg., 312 S. Michigan ave.
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald.
WAUKEGAN—Mrs. C. W. Lindberg, 408 South ave.
IND., ANDERSON—Glen M. Tait, 505 Farmers Trust bldg.
INDIANAPOLIS—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, 74 When bldg.
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WABASH—Mrs. Alice M. DePuy, 75 W. Maple st.
IOWA, DES MOINES—First Unity School, 730 19th st.
OSKALOOSA—Mrs. Kate Caldwell, 714 E. High st.
SIOUX CITY—Unity Truth Center, 409 Ross st.
KANS., KANSAS CITY—School of Christianity, 1936 N. 6th st.
WICHITA—Miss Anna Thornton Jones, 1855 N. Market; Unity Truth Center, 3859 E. Douglas st.
KY., LOUISVILLE—Truth Center, 604 Shubert bldg.; W. K. Stewart Co., 425 S. 4th st.
LA., NEW ORLEANS—P. L. Brothers, sr., 1207 Constantinople st.; Riverside Unity Center, 2301 St. Thomas st.; Christ Church of Divine Science, 5641 W. End blvd.
MAINE, SACO—The World Helpers of Humanity, Flagg Pond Road.
MASS., BOSTON—Boston Truth Center, 739 Boylston st.; Metaphysical Club, 234 Boylston st.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
CAMBRIDGE—Truth Center, 71 Martin.
LOWELL—Mrs. Frank W. Derby, 11 Cascade ave.
SPRINGFIELD—Mrs. Mary Margeson, 356 Main st.
MICH., BATTLE CREEK—Unity Study Class, 90 Highway st.
DETROIT—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.; Mrs. Catherine Burnham, Tuller hotel; The Book Nook, 4650 Woodward at Forest.
FLINT—School of Metaphysics, 417 Stevens st.
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KALAMAZOO—School of Christianity, 211 W. Dutton st.

LANSING—John A. Preston, 303 Seymour ave.
MINN., DULUTH—Mr. Peter Lein, 224 W. 1st st.
MINNEAPOLIS—Unity Society, 1760 Hennepin ave., apt. 4; Unity Truth Center, 831 Aero bldg.; Caroline D. Walen, 2310 W. 50th st.
ST. PAUL—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.
MISS., BILOXI—The Tea Shoppe, 133 Lameuse st.
GREENWOOD—R. L. Hataway, 807 S. Main st.
MO., KANSAS CITY—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; Bookman Library, 1010 Grand ave.; Mrs. Zella Gilman, Jewell bldg., rm. 203, Armour and Troost; Unity Study Class (colored), 2319 Michigan ave.; Emery, Bird, Thayer, 11th and Walnut.
ST. JOSEPH—Unity Center, rm. 22 Ballinger bldg.
ST. LOUIS—H. H. Schroeder, 3537 Crittenden st.; Divine Science and Unity Center, Hotel Melbourne, Grand and Lindell; St. Louis Truth Center, 4030 Lindell; Mrs. J. C. Appel, 2631 Russell ave.
MONT., BUTTE—Keefe Brothers, 25 W. Park st.
NEBR., FALLS CITY—Unity Center, 1707 Stone st.
LINCOLN—Unity Society, 502 Fraternity bldg.
OMAHA—Unity Study Class, 3314 Burt st.; Metaphysical Library, 280 Aquilla court, 1615 Howard st.
NEV., YERINGTON—Mrs. C. S. Durand, box 67.
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N. J., ELIZABETH—Unity Society, 1081 E. Jersey st.
EAST ORANGE—Divine Science and Unity Society, 569 Main st.
HACKENSACK—Truth Center, 360 State st.
MONTCLAIR—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
PATERSON—Unity Truth Center, 98 Broadway.
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CHAUTAUQUA—The Chautauqua Bookstore.
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NEW YORK—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Co., Inc., 113 W. 87th st.; Seymour School of Musical Re-Education, 57 W. 48th st.
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SCHENECTADY—Unity Center, 125 Park ave.
SYRACUSE—Katherine H. Carter, 155 E. Onondaga st.
OHIO, AKRON—Unity Church of Truth, 283 S. Main.
CANTON—Ralph Young, 139 Cleveland ave., s. w.
CINCINNATI—Unity Center, parlor floor, Burnet house, 3d and Vine; Divine Science library, 9-11 W. 4th st., rm. 57; New Thought Temple library, 1216 Mercantile Library bldg.; Mrs. Wilhelmina Bickett, 2710 Cleinview ave.
CLEVELAND—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
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DAYTON—Pettibone McLean Co., 23 W. 2d st.
HAMILTON—New Thought Unity Temple, 7th near High.
MT. VERNON—Mrs. Katherine K. Staunton, 15 N. Mulberry st.
ROCKY RIVER—Unity Center, 19330 Frazier Drive.
TOLEDO—Unity Study Class, 656 Pleasant pl.

OKLA., ANANDARKO—Mrs. Nettie Melton, 216 W. Oklahoma ave.
MUSKOGEE—Unity Truth Center, 133 East Side blvd.
OKLAHOMA CITY—Unity Center, 309 Baltimore bldg.; First Divine Science Church, 1313 N. Hudson; Wiggner Book Co., 128 W. Main st.
TULSA—A. F. St. Clair, Densmore hotel; Tulsa Unity Class, 211 Seaman bldg.; Tulsa Bookstore, 19 W. 3d.

ORE., MILL CITY—Jennie Christensen, c/o Mrs. A. Hinkle.
PARK PLACE—Mrs. Clara H. Rosebraugh.
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PA., BUTLER—Mrs. Ethel C. Turner, 339 N. McKean st.
ERIE—Erie Truth Center, c/o Reed House.
PHILADELPHIA—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
PITTSBURGH—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
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NASHVILLE—Unity Center, 307 Commercial Club bldg.; Unity Truth Center, 150 5th ave., n., Psychology bldg.

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EL PASO—Unity Truth Center, 1728 Wyoming st.
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SAN ANTONIO—Unity Center, rm. 10, Jowdy bldg.

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VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.; Mrs. P. B. Cain, 1248 W. 27th st.

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TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.

WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.

WYO., CASPER—Unity Truth Center, Luttermister bldg., rm. 5.

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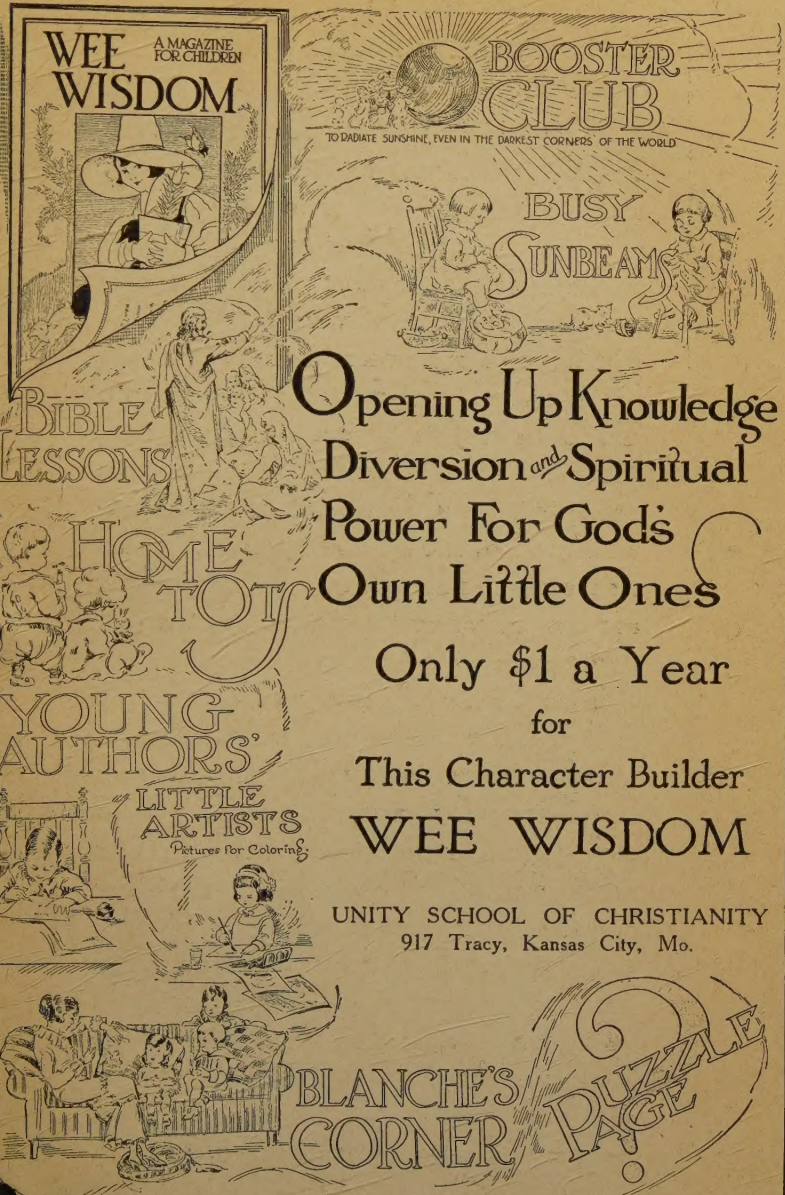

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